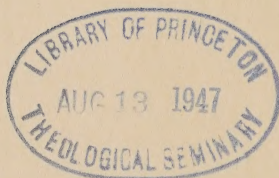


*Memoirs*  
OF  
JOHN R. SAMPEY





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1946.  
Memoirs of John R. Sampey











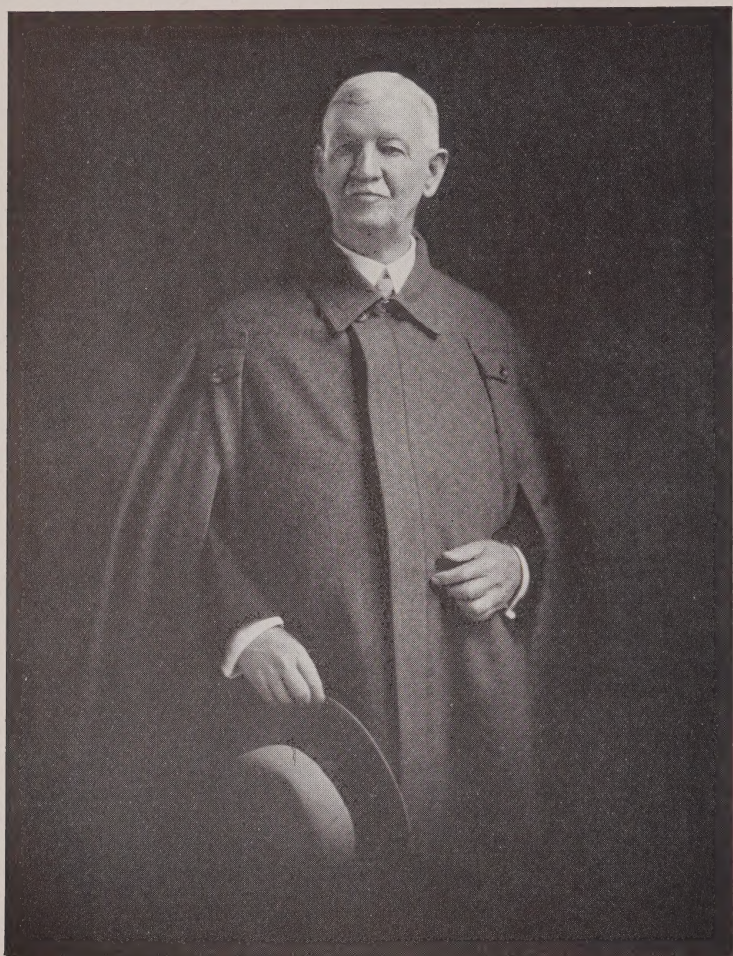


MEMOIRS  
*of*  
*John R. Sampey*









John R. Sampey, about sixty-five years of age





# MEMOIRS *of* *John R. Sampey*

A Preacher for sixty-seven years  
Professor of Old Testament Interpretation  
in the  
Southern Baptist Theological Seminary  
for sixty years  
President of Southern Baptist Theological Seminary  
for thirteen years

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The *BROADMAN PRESS* is glad to publish the *MEMOIRS OF JOHN R. SAMPEY*. Without expressing judgment as to individual opinions of the author, we take pleasure in commending the *MEMOIRS* as having real value, not only to the alumni of the Southern Baptist Theological Seminary, but also to Baptists generally, as well as to earnest Christians of every name.



## DEDICATED TO MY TEACHERS

Basil Manly, Jr.

Taught Old Testament Interpretation and Biblical Introduction

John A. Broadus

Taught New Testament Interpretation and Preparation and Delivery of Sermons

George W. Riggan

Grounded me in Hebrew and Greek

James P. Boyce

Taught Systematic Theology, Latin Theology, and Church Government and Pastoral Duties

William H. Whitsitt

Taught Church History and Polemic Theology

I cherish the ideals of the Seminary as I received them from these five noble men. For fifty-eight years of active teaching I did my best to carry on in a manner worthy of my teachers. Christ Jesus was enthroned in all their hearts.



## THE HOMEGOING

*Dr. Sampey passed away Sunday afternoon, August 18, 1946, at five-thirty.*

*Funeral services were conducted by Dr. Ellis A. Fuller in the Crescent Hill Baptist Church, August 20, 1946.*

*A memorial service was held in the Chapel of the Seminary, September 12, 1946.*

## FOREWORD

Many friends have asked me to tell the story of a life that unites in one bundle experiences that cover eighty years among Southern Baptists. I could not have written my MEMOIRS without the help of my faithful wife.

I have tried to make the story as accurate as possible by examining contemporary letters, minutes, documents, and other records. I have not depended on memory alone.

"My boys" and other friends will miss things I should like to record if space allowed. I could also as fittingly dedicate to my pupils, as to my five great teachers, this story of a long life in the classroom. Wherever anything humorous or pathetic has spontaneously called for expression, I have given it a place in the story.

May the forthright narrative stimulate readers to the faithful service of the Christ whom I wish to honor.

JOHN R. SAMPEY





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## CHAPTER I

### Early Life: Birth and Childhood, Early Youth, College Course 1863-1882

#### *Birth and Childhood*

I WAS BORN near Fort Deposit, Lowndes County, Alabama, on Sunday, September 27, 1863, my mother's twenty-ninth birthday. I once remarked, "Ma, I guess I was probably the most troublesome birthday present you ever received." She promptly replied, "But the one I prized most."

I was born in the home of my father's first cousin, Captain Richard Moore, of the Confederate Army, who was mortally wounded in the Battle of Chickamauga a week prior to my birth. My father named me John, in honor of his father, and Richard, in honor of the brave soldier in whose home I was born. As if these honorable names were not enough, someone added Oscar; but when I was about ten years of age, I dropped the name of the Swedish king.

The early Sampeys were Huguenots, and after the revocation of the Edict of Nantes they went to the north of Ireland. My grandfather, John Sampey, who was a member of the Established Church in Ireland (Anglican), was born in Belfast in 1801. He and a brother migrated to America about 1822. My grandfather came to South Alabama and married the daughter of Rev. James King, a pioneer Methodist minister from North Carolina, who preached in seven states. My grandfather became a steward in the Methodist Church. Three of his nine sons became Methodist ministers. My father served in the itinerant



ministry for thirteen years, riding circuits in Mississippi, Arkansas, and Alabama.

When I was about three months old, I was christened by the presiding elder, and about the same time my father took charge of the Ramer Circuit in the southern part of Montgomery County, Alabama. In the village of Ramer he encountered some aggressive Baptists, with whom he had warm discussions in private. He could not answer their arguments against infant baptism and in favor of immersion, and examination of the Greek New Testament did not help matters. He finally came to the conclusion that he could not longer baptize babies nor practice sprinkling or pouring for baptism.

#### MY PARENTS BECOME BAPTISTS

But what would his Methodist wife think if he should become a Baptist? She had been a faithful wife, sharing cheerfully the privations of the itinerant ministry. As he tossed on his bed one night, not knowing how she would react to the news that he felt constrained to give up the Methodist ministry and become a Baptist, Mother said to him: "Mr. Sampey, what is troubling you? You are not sick; something must be on your mind." His reply came promptly: "Louisa, what would you think if I told you I was going to join the Baptist church?" The load of anxiety he had been carrying rolled off at once, when she replied: "Sir, you will do what you ought to have done twenty years ago." He then learned for the first time that she wished to join the Baptists when she was a girl of sixteen but had listened to the earnest entreaties of her parents that she should remain with her family.

#### EARLIEST RECOLLECTIONS

One of my first recollections is the sight of my mother in the pool on the hillside. When the minister baptized her, I was frightened as she disappeared under the water, and I think I cried out.

Three other recollections come from the months just before, or shortly after, my third birthday. A horse greatly frightened me by prancing and rearing up near me in a lot adjacent to our yard. I took refuge in a corner of the worm fence, and a fence rail stretching across from one panel to the other afforded some protection until my outcry brought someone who lifted me over the fence to safety. I also recall that for some naughty conduct my father whipped me with a broomstraw. I do not remember what it was all about, but I have not forgotten the stinging sensation of that broomstraw. The third recollection is that of riding in a wagon piled high with household goods as we moved to the home which Father had purchased in Ramer. In this new home we lived for the next fifteen years.

#### MOTHER TEACHES ME

At six I went to the village school. The teacher was a rather lazy man and paid no attention to me. At noon, when I went home for dinner, I told my mother that the teacher had not spoken to me but that I would go back in the afternoon for another try, adding, "If he doesn't speak to me, I will bring my books home and go to school to you." Thus it came about that my mother gave me my first lessons in spelling. Later on I found good teachers in the village academy who prepared me for college.

#### FATHER PREACHES TO NEGROES

I grew up in the deep South in the period of the Reconstruction. My father took much interest in the moral and spiritual condition of the Negroes. Shortly after they were set free, they withdrew from the white churches and established churches of their own. About three years after the separation the members of the Negro Baptist church asked permission to worship in the old church house on Sunday afternoon, with my father as the preacher. I was allowed to accompany my father and had to

sit behind him in the pulpit because the pews were filled with the colored people.

### GOING TO SCHOOL

In the period of the Reconstruction the public schools in Alabama kept open for only three months in the year. For three months tuition was free, and the attendance was large. Parents who appreciated an education for their children would retain the teachers for an additional six months in a "subscription school." The attendance during the three months, as I recall it, was about twice as large as it was during the months when my parents had to pay tuition for their children.

I escaped physical chastisement throughout my schooling. One of my teachers, who was given to the use of the rod, had a long switch on my shoulder one day, as six or seven of us were lined up before him for going out to the spring and having a frolic together, whereas the rules allowed only two to be out of the schoolroom at the same time. I thought my time had come; but, fortunately for us, the old bachelor teacher was courting my older sister, and he did not know what effect the chastisement of her younger brother might have on the success of his love-making. He hesitated and then asked us whether we would promise never to repeat the fault if he would excuse us. We were prompt and unanimous with our promise and returned to our desks. I regret to say that his mercy had no proper reward: my sister kicked him over the moon.

### HOSPITALITY OF PARENTS

My parents were very hospitable. There was no hotel or inn in our village. Strangers who inquired where they could find lodging were usually directed to "Parson Sampey's house at the head of the street." Ministers of the gospel made it convenient to spend the night in our home on their way to preaching ap-



pointments in country churches. They were always welcome, and I thought they were the best men that came into our home.

### SCARS OF WAR

In my boyhood I saw evidences of the damage wrought by war. The company from Ramer was in the first big battle in the West, at Shiloh. Some were killed and others badly wounded. Our immediate neighbor in the village was wounded in the leg and carried a running sore as long as he lived. His bachelor brother was wounded by a shell, which fractured his skull and made him subject to epileptic fits all his days. Our dear friend, Dr. R. S. Hart, lost two teeth from a bullet in the Battle of Atlanta. His brother, Col. Ben Hart, fell in battle bravely leading his regiment. I hoped that no more wars would come in my time, but as I write we are in the midst of the second World War. My only son is a lieutenant colonel in the Inspector General's Department and has been in Africa since November, 1942.

### MY SWEETHEARTS

I always have had a sweetheart. When I was a small boy I claimed a lovely young lady, and when I came into the teens I chose a sweetheart not much older than I was. In college I admired a lovely twin. My roommate fell in love with the other twin first and induced me to date her sister, a practice which soon became highly agreeable. At Commencement in Marion, Alabama, in 1882, I fell in love with Annie Renfro. We were married September 16, 1886, and lived happily together until her death in January, 1925. My present wife, Ellen Wood, became my sweetheart in April, 1926.

### MY CONVERSION

Father always conducted worship in the family just before breakfast and just after supper. He usually read from fifteen

to twenty verses of Scripture and then led us in a brief prayer. Our home was a Christian home, and the small library was composed for the most part of books of a religious nature. There were three churches in Ramer—one Baptist and two Methodist—the Methodist Episcopal and the Methodist Protestant being about equal in numbers. I was a regular attendant at the Baptist Sunday school and went frequently to the preaching services in all the churches. I was fond of reading the Bible, and *Pilgrim's Progress* was also a great favorite with me then as now.

In a revival service in the Baptist church I was convicted of sin when I was about eleven years of age, and I went forward to the mourner's bench. I took it for granted that someone would speak to me privately and help me find the light, but no one spoke a word to me. I am sure that my father and mother, my pastor and my Sunday school teacher were glad to see my interest in salvation, but none encouraged me by a good word. Not everything was right with the "good old times" about which we sometimes hear. I might have found the light much sooner if I had been guided.

In the next two years or more I did not get nearer to God. I learned to use profane language and fell into other sins. Sometimes I would pray for forgiveness; and I read the Bible and attended preaching services. I thought that before I could be saved I must have some notable experience like that of Saul on the road to Damascus. At times I thought I was getting better, and at other times it seemed that I was becoming more wicked. I had no peace in my heart. The burden of my sins I could not shake off, and no one told me just what I needed to do to get rid of the burden. I was floundering in the Slough of Despond.

As I lay on the trundle bed on the night of March 3, 1877, I could not go to sleep. We had just had family prayers, and Father was reading and Mother was knitting. My younger brother had fallen asleep beside me; but I was in distress over

my sins. In my desperation I lifted my eyes upward and began to talk in a whisper to the Saviour. I said to him: "Lord Jesus, I do not know what to do. I have prayed, but I get no relief. I have read the Bible, but my sins are still a burden on my soul. I have listened to preaching, but find no help. I do not know what to do except to turn it all over to you; and if I am lost, I will go down trusting you." Then something happened. It seemed that a great Presence filled the room and said to me almost in audible words: "My boy, I have been waiting for you to do what you have just done. You can count on me to save you. I will not fail you." My pillow was presently wet with tears of joy that Christ Jesus was now my personal Saviour. I looked up to the old family clock on the mantel, and it was five minutes to eight o'clock on the evening of March 3, 1877, the day before Rutherford B. Hayes was inaugurated as President of the United States. A few days ago in 1944 I celebrated my sixty-seventh birthday as a Christian.

#### BAPTISM AND EARLY CHRISTIAN WORK

I did not at first tell anyone of my conversion. I kept the secret from March until July. On Saturday before the second Sunday in July, 1877, I stepped forward and gave Pastor B. A. Jackson my hand when he opened the doors of the church after the close of his sermon. I may have been waiting for the annual protracted meeting in August, but the urge to declare my faith publicly was so great that I could wait no longer.

I was asked to tell my Christian experience, and I did so. I remember that Pastor Jackson asked me how I felt toward Christian people, and I told him that I had always liked to be with them and hear them talk, but that lately I seemed to love them more than ever. He turned to the church members and said, " 'Hereby we know that we have passed from death unto life, because we love the brethren.' " I rejoice that this mark of a Christian has been with me through all the years that have followed. I love everybody who loves my Saviour.

The church voted to receive me, and on the following morning I was baptized in the pool on the hillside. At the eleven o'clock preaching service I received the hand of church fellowship. That was a wonderful day for me. I sat in a maze of spiritual ecstasy throughout the day. My father, whom I loved and honored, seemed handsomer than ever. My mother, who was a beautiful woman, never looked so lovely. The flowers in the yard were prettier than I had ever seen them, and the birds in the trees sang more sweetly. All the world had changed. I had declared my loyalty to the Lord Jesus, confessing him publicly in baptism. A quiet peace filled my soul.

Soon I volunteered to take care of the church house as janitor, without pay. The most disagreeable task was the cleaning of the spittoons. In those days the brethren chewed tobacco in church, and the cuspidors were a necessity. I played Tom Sawyer by telling my boy friends they could ring the church bell a minute on Sunday if they would help me with the cuspidors on Saturday. A quarter of a century later, as I was waiting to preach at the morning service, I asked Pastor Jackson if I might have the privilege of ringing the church bell again, and he readily consented. There were joy bells in my heart as I tugged at the rope.

#### SUPERINTENDENT OF THE SUNDAY SCHOOL

As I turned into my sixteenth year, Pastor Jackson came to me one day with the request that I serve as superintendent of the Sunday school. I replied, "I am only a boy, Brother Jackson; get one of the deacons to serve, and I will gladly help him." He replied: "We have asked the deacons and other men to serve, and they have all declined. If you do not serve, there will be no Sunday school this year." "If it has come to that, I will try," was my reply. And so the fifteen-year-old boy became superintendent of a school of about thirty boys and girls. Three young ladies came to sing and to teach in the school.



There was another person who helped me most of all. Father Bell, a man eighty-four years of age, came every Sunday. He had lost his property and his family. About a dozen homes were open to him, and in none was he more welcome than in ours. His room was always ready for him. As a boy I had led him up and down the steps as he went back and forth to our dining room in the yard. We had become pals; and when he heard that his boy friend had been chosen as superintendent, he made it a point to be present at the opening of school. I could read the Scripture lesson and announce the hymns, but to lead the public prayer was not so easy for a youth. I always asked Father Bell to lead the prayer. He was a tall man, and would sit on the front seat, thrumming quietly on his cane until I called on him. It took him sometime to get on his knees in his favorite attitude of prayer; but it paid to wait, for he was at home on his knees, and he took us all up in his arms of faith and presented us before the Heavenly Father. Sometimes he carried us so near to the pearly gates that I thought I could hear the angels singing.

#### CALLED TO PREACH

On one of Father Bell's visits to our home, we happened to be alone in the living room, and he said to me, "John, I have been praying for you lately." I replied, "I am glad to have your prayers, Father Bell, for I surely need them." Then he added, "I have been praying God to call you into the Christian ministry." I could not answer him. My heart was in my throat. I went to the porch to fetch a big block of wood to put on the fire in the open hearth.

Not long after this my pastor came to me and asked me, "John, aren't you thinking about entering the Christian ministry?" I replied, "Yes, Brother Jackson I have been thinking seriously about it." He then added, "We have been talking it over in the church, and at the next Conference we are going to



license you to preach." And so on Saturday before the second Sunday in July, 1879, the Ramer Baptist Church gave me license to preach the gospel.

I had always wanted to be a preacher, but hesitated until I felt sure of a call from God to so important and difficult a task. The prayers of Father Bell and the unanimous action of my church helped to assure me that I ought to prepare for the Christian ministry. I have never regretted my decision. What a privilege to be an ambassador for Christ!

#### A SHEPHERD BOY

My father had a farm of five hundred acres just north of Ramer, and I had opportunity to gain much practical experience in plowing, hoeing, chopping down trees, building rail fences, caring for horses and cows, hunting birds and squirrels, fishing, and to engage in many other forms of work and play. We had two artificial fish ponds, fairly well stocked with small pan fish.

My father observed that farmers who planted cotton seldom made any profit on their crops. In his early life in South Alabama he had cared for the cattle and sheep owned by his father, a business which prospered. He believed that sheep raising could be made profitable in the "black belt," and so he bought a hundred or more ewes from South Alabama, increasing the flock rapidly by retaining all the ewe lambs. He imported Cotswold bucks from Kentucky and, later on, Merino bucks from Ohio, and thus improved the weight of the lambs and the clip of wool. The flock grew to two hundred and sixty-five—enough sheep to call for the presence of a shepherd boy to lead them and protect them by day and count them safely in the fold at the close of the day. It fell to my lot to play the part of the shepherd, and so I remained out of school during my sixteenth year in order to care for the sheep. In the evening I studied Latin with my father.

There was one factor in the situation that was quite fortunate for our business: just north of us lay rich farm lands carpeted with Bermuda grass, from which the white owners had gone, leaving the rail fences to fall down in places. The colored people who remained had patches of corn and cotton here and there, but they made no use of the fine pasture land. There was no objection if one led his flock to these rich pastures, if only he did not disturb the crops of the former slaves. So it came about that my mother would prepare my noon meal in the early morning, and I would set out with my flock of sheep to spend the day in the green pastures. I carried my double-barreled gun on my shoulder, with nine buckshot in each barrel, and my Colt's pistol buckled around my waist, all of its six barrels loaded. My faithful dog always accompanied me to assist in protecting and rounding up the flock. Stray dogs unaccompanied by an owner were not safe in the neighborhood of my sheep.

I had many of the experiences of Palestinian shepherds, as described in the twenty-third Psalm, the thirty-fourth chapter of Ezekiel, and the tenth chapter of John. My father helped me in seeking sheep that were lost and in doctoring the sick and the wounded. I often had my arms full of little lambs, followed closely by their mothers. Many of my sheep were named, and I think some of the ewes really knew their names.

I came to have a peculiar feeling for my flock. There is no animal more helpless than a sheep, and my large flock could not organize resistance against one vicious dog. The shepherd is everything to a flock of sheep. I know of no figure used by Jesus to picture what he means to us that so appeals to me as does his affirmation, "I am the good shepherd." Sometimes I find myself addressing him in private prayer by the title "Good Shepherd."

#### OFF TO COLLEGE

Father had a small tanyard, and he also had half interest in one of the village stores. Shortly after I left for college, he pur-

chased a steam cotton gin and grist mill, which my younger brother helped to operate. Our flock of sheep had been so profitable that by rigid economy at home there was money with which to meet my expenses in college.

I never think of the manner in which my parents toiled and skimped that I might have an education without unspeakable appreciation of their sacrifices on my behalf. A few months before my father died, worn out at the early age of fifty-nine, we were alone in his room in my home in Louisville, when he said to me: "I am about done for and cannot hope to preach any more: Preach the best you know how, and then think of your old father and preach a little better for my sake." I still remember this challenge after more than fifty years, and it makes my pulse beat faster.

There was no hesitation as to the school to which I should go for my college education. Colonel J. T. Murfee, president of Howard College at Marion, Alabama, had made several visits in our home in Ramer as he went forth seeking students. He knew how to talk with boys and stimulate their desire to equip themselves. I remember a question he asked me when I was about thirteen. He first asked me if I knew how to add and subtract, and when I told him that I could, he said, "How much are six apples and seven peaches?" I promptly replied, "Thirteen, sir." "Thirteen what?" he asked. "Thirteen pieces of fruit, sir." "Ah, you got out of the difficulty pretty well," he replied. He then reminded me that only things of the same kind could be added together.

I entered Howard College on October 1, 1879, four days after I was sixteen. I was in freshman Latin, freshman Mathematics, freshman Greek, sophomore English, and sophomore Elocution. By taking junior and senior Math together, I won my A.B. in three years.

Colonel Murfee had been a student in the Virginia Military Institute in Lexington, Virginia, when "Stonewall" Jackson

was one of the teachers; and he imbibed much of the spirit of that stern disciplinarian. We had a cadet corps to which practically all the students belonged. I derived much benefit from military drill and was captain of Company A in my senior year.

### MY FIRST CONVERT

During my first year in college a revival broke out in our student body, and some of the young men began to join the Baptist church in the town of Marion. The Christians sought to promote the revival by selecting some personal friend for whom they would pray individually and then give him an invitation to accept Christ as his Saviour.

I chose a student named Hayes, an attractive fellow who was from a Methodist family. After praying for him I called at his room. He rose to greet me and I said, "Hayes, I just came to ask you to give your heart to the Lord Jesus." I had never before asked anyone to accept my Saviour, and my heart was in my throat. I then withdrew quietly to my room.

On Monday following I passed Hayes' room, and the door was open. He beckoned me to come in, and as he rose to greet me, he said: "Sampey, I just invited you in to thank you for the good word you spoke to me. I have given my heart to Christ, and yesterday I united with the Methodist Church." I was so happy I could not answer him. I quietly withdrew and went to my room at the other end of the dormitory. There the same glorious Presence that I felt on the trundle bed when I surrendered to Christ, manifested itself and seemed to say, "Now you are doing the work to which I have called you." For half an hour I felt the glow of the Presence.

### THE ALABAMA BAPTIST CONVENTION

My father and I attended the meeting of the Alabama Baptist Convention in Greenville in July, 1880. There I heard a most impressive address on foreign missions by Dr. I. T. Tich-



enor, at that time president of the Agricultural and Mechanical College at Auburn, Alabama. As he moved into his peroration on the moral dignity and high value of the missionary enterprise, I could hardly keep my seat. If anyone near me had risen, I would have risen beside him. My soul had never before been so transported with the vision of the nations accepting Jesus as Saviour and Lord.

#### MY FIRST SERMON

Toward the close of the vacation I preached my first sermon. On the fourth Sunday in August, 1880, at Mt. Lebanon Church, eight miles from Ramer, I was asked to preach in the afternoon before a Sunday school convention. My text was the last clause of Psalm 90:2, and the subject was "Eternity." I spoke rapidly and earnestly, touching on almost every phase of the gospel message. A just criticism by my Sunday school teacher, Dr. Garrard, was to the effect that I pictured heaven and hell too vividly, as if the images of the Bible were all to be taken literally. However, the sermon made its impress on many. More than forty years later two ladies said to me, "We heard your first sermon when we were girls, and we have never forgotten it." A few weeks later I preached in my home church, and my mother was so moved that she could scarcely refrain from shouting.

In the same month of August, 1880, another boy up in North Carolina, in his seventeenth year, preached his first sermon. Neither Archibald Robertson nor I knew that in the providence of God we should become the best of friends and teach side by side in the Southern Baptist Theological Seminary for forty-six years.

#### STUDYING SERMON MAKING

Colonel Murfee helped the ministerial students greatly by meeting with them every Saturday evening for an exercise in sermonizing. A text would be chosen and five or more men



named to present it before the group. One would be assigned the introduction, another the first argument or division of the subject, others the additional divisions, while two would make the application, one to the Christians and the other to the unsaved. After the sermon had been preached, Dr. Murfee would criticize the work of each speaker. While no credit toward a degree was given, this exercise was exceedingly helpful to beginners in the art of preaching. Aid of this kind could be found only in a Christian college.

#### THE STATE CONVENTION IN TROY

In July, 1881, my father and I attended the Baptist State Convention in Troy, twenty-five miles south of our home. There I met Rev. J. N. Prestridge and through him learned a good deal of the Southern Seminary, of which he was a pupil. His praise of the Seminary and its professors made me wish to share its advantages. Later we became warm friends, and it was my privilege to help him when he was editor of the *Baptist Argus*, later known as the *Baptist World*.

#### HOLDING AN EVANGELISTIC MEETING

In the summer of 1881 I was invited to assist in a meeting of eight days with Macedonia Baptist Church in Bullock County. My father had been pastor of this church for several years prior to this time. I rode his mare on the thirty-mile journey and carried my Bible and clothing in the saddlebags he had used. About halfway I met an old colored man walking, who spoke to me politely. When I reined in my mare for a word with him, he inquired, "Boss, ain't you Parson Sampey's son?" and I said "Yes." He at once added, "I thought so; for you'se the very image of him." I felt happy that I resembled the man whom I so loved and revered.

Rev. J. M. Green, a young minister about thirty-four years of age, was my associate in the meeting. He was somewhat hard

of hearing and a very modest man. The upshot was that he made me preach more frequently than he did. We had a very gracious revival, with eighteen additions by baptism. Brother Green, already an ordained minister, baptized the converts. At the close of the meeting the brethren took a collection amounting to about eight dollars, which they offered to divide equally between the preachers. I insisted that Brother Green was having a struggle to stay in school, while my father was meeting all my expenses in college, and so I refused to accept anything.

Rev. John W. Orme was kind enough to invite me to assist him in one or more protracted meetings with churches not far from Ramer.

### COLLEGE ACTIVITIES

During the session of 1881-82 I had a fairly heavy course of study. I greatly profited by the work in the literary society. During the session of 1880-81 I was one of the debaters at the annual celebration of the Philomathic Society. I took the negative of the question, "Resolved that it would be to the interest of the South if it could secede peaceably from the Union." My chief opponent was fire-eating Sidney J. Catts, afterward governor of Florida, and the judges of the debate were three old Confederate soldiers. My colleague and I were happy when we won the decision. At the celebration in the session of 1881-82, I was orator, and spoke on "Stonewall Jackson, the Military Genius of the South."

### I GRADUATE FROM HOWARD

At Commencement in June, 1882, I was valedictorian of the class. R. D. Palmer, the salutatorian, studied medicine and became a highly esteemed physician.

I was happy to have my father come to Commencement. There was another visitor who came to sing in connection with

the exercises in Judson Female Institute (now Judson College). I lost my heart to this charming young lady, Annie Renfroe of Talladega, Alabama. I dated her throughout the week.

#### ANOTHER EVANGELISTIC MEETING

During the summer of 1882 my roommate, John C. McLendon, and I assisted his grandfather, Elder George G. McLendon, in an evangelistic meeting at Henderson, Pike County, Alabama. John did not become a pastor, but has long been editor of the *Luverne Herald* at Luverne, Alabama. Father George G. McLendon was once pastor of Ramer Church, and it was he who baptized my father and mother in 1866.

I recall two incidents of this meeting: One night as I was preaching, a big bug flying around me suddenly dropped inside my shirt collar and started downward until he reached the waist. I tried to put him out of business by blows on my chest, but his back carried a thick shield and he kept on his way, scratching as he went. When the waistband blocked his way, he tried to bore his way straight through my body. I preached on for a few minutes like fighting fire, then turned the service over to Father McLendon and withdrew to the darkness of the churchyard to release my pesky enemy. The pastor thought it was the best sermon of the meeting, not knowing the cause of the young preacher's speed and emphasis.

One night in the midst of my sermon a young lady began to shout, and kept it up for two or three minutes. This was my first experience with shouting, and I was glad to have Father McLendon ask that he might have charge of the service next morning. He preached from James 3:17: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits." The shouting ceased, and the meeting continued with excellent results.

#### AN ECUMENICAL SPIRIT

I recall with gratitude my fellowship with Rev. Angus Dowling, pastor in charge of the Ramer Circuit. He took as much in-

terest in me as did Rev. B. A. Jackson and Rev. John W. Orme. He invited me to come within the altar to assist him in dealing with penitents. He talked with me about my lifework. Remembering that the Sampeys were Methodists, he remarked to me one day, "Brother John, you are a gift of the Methodist Church to the Baptists." He seemed to be happy that the gift had been made. I remember him as a man of genuine ecumenical spirit. It has been my privilege in a long life to meet with a goodly number of men of different denominations whose fellowship with other Christians overleaped all sectarian barriers.

### TWO BOYHOOD FRIENDS

In December, 1884, my father disposed of his holdings in Ramer, and in January, 1885, moved to Clanton, a town about forty miles north of Montgomery, on the Louisville and Nashville Railroad.

In bidding farewell to Ramer, I am thinking of two boyhood friends. The first, who was a few months younger than I, died when about ten years of age. He was the son of our neighbor across the street, Derrill Hart. Ben was a bright, lovable boy. He had a younger brother named Derrill, and the Sampey boys and the Hart boys were constantly together. Ben was taken ill suddenly with what was called "congestion," accompanied by high fever. He was very thirsty and called for water as he tossed on his bed. The physician said he must not drink cold water but only warm or tepid water. My heart went out to my play fellow, and I was deeply moved by his death. The mystery of death causes even a child to stand in awe and seek light on the dark problem.

My second friend was the only son of Pastor Jackson. We were chums from twelve to eighteen, evenly matched in running, wrestling, and in class standing. I entered the theological seminary and he the medical college. Our lives fell apart, and we did not see each other for eighteen years. He went to Texas,



and I have resided in Louisville from 1882 to the present (1946). Our only personal contact after 1882 was a brief meeting in Birmingham in 1900.

I had been asked to speak to the B. Y. P. U. of the Woodlawn Church, Birmingham, and I spoke on David and Jonathan, which was their topic for the week. I exalted the power of friendship and closed with an appeal to let Jesus come into our lives as the Friend that sticketh closer than a brother. I noticed a big six-foot man on the third row of seats from the front, but did not recognize him. The benediction was scarcely over before this big fellow sprang forward and grasped my hand, saying, "John, do you know me?" At once I exclaimed, "Ed, where did you come from?" His reply was prompt: "God sent me."

Then he asked what I was going to do, and I explained that I was leaving for Louisville about midnight and that I expected to take my little daughter to the train and put her to bed in the sleeping car. "May I go with you?" he asked, and I told him I would be delighted to have a visit with him. He told me that he was disappointed with life, having made an unfortunate marriage, and having made himself unpopular with the authorities in the city where he resided by diagnosing some cases of fever as being yellow fever. He said: "Here in Birmingham today I was meditating suicide, when my eye fell upon a notice in the daily paper that you were to speak at Woodlawn this evening. I decided to come and hear my boyhood friend, and now my feet are on the rock again." He kept repeating, "John, God sent you here, and sent me to hear you."

I put my little daughter to sleep and sat and talked with Ed until the train began to move. We talked over our years together in Ramer. He referred to my early preaching and to the fact that he would often ride with me to my preaching appointments, I on my father's mare and he on his father's saddle mule. He asked if I observed that he always sat in the rear of the

church house, and added: "I sat in the rear to keep people from seeing me cry. I could listen to others without being moved, but when I heard my chum preach, I could not help crying." And so we talked for two hours, and he kept saying: "God sent you here to save me from suicide. My feet are on the rock again."

I heard from him by mail for some weeks, and he told me he was attending rescue missions in Brooklyn in the evenings and was enjoying it more than the opera or the theater. We exchanged letters for another decade, and then there was silence. Neither his family nor I knew when nor how he went. Dear Ed, I hope to see you in paradise!





John R. Sampey, about twenty years of age



## CHAPTER II

### My Student Years in the Seminary 1882-1885

ON FRIDAY, September 1, 1882, I entered the Southern Baptist Theological Seminary as a student. The attendance was far ahead of any previous session. For the first time the enrolment crossed the hundred line. Before the session closed, one hundred-twenty men had been matriculated. Students from Alabama rose from two to ten, with substantial increase from Mississippi, Texas, Indiana, Ohio, and California. More than half the students were first-year men, and there were many college graduates among the new men. Practically all of us were unmarried. We occupied rooms in the Waverly Hotel, on the north side of Walnut, between Sixth and Seventh. E. Y. Mullins of Texas was caterer, or house manager, and Mrs. Morris was matron. Tables seating about twelve filled the dining room. I found a seat at the matron's table, but at the opposite end from where she sat. The fare was plain. "Boss," or dessert, appeared once a week and was inexpensive. Room rent was free, and table fare cost about ten dollars a month.

I was assigned to a room for three, R. T. Yates of Arkansas and Arthur W. McGaha of Alabama being my roommates. Yates was in his second year in the Seminary; but we attended three classes together, and graduated in the famous class of 1885. McGaha I had known in Howard College. He took the degree of English Graduate after two years, held important pastorates, and was for some years president of Howard College, our Alma Mater.

#### CHOOSING THE "GREEN TICKET"

I took what was coming to be known as the "green ticket," or orthodox group, for the first year, if one wished to become a

Full Graduate in three years, viz., Old Testament, Junior Hebrew, New Testament, Junior Greek, and Biblical Introduction. Hundreds have followed us in electing these classes for their first year in the Seminary. I thus had six hours a week with Dr. Manly, five with Mr. Riggan, and four with Dr. Broadus.

#### RECEIVING STUDENT AID

Dr. Manly had been present at Howard College at my graduation in June, 1882. Colonel J. T. Murfee, president of Howard, had spoken kindly of my satisfactory college work, and Dr. Manly asked me if I meant to enter the Seminary in the fall. My father had come to see me graduate, and I referred the question to him. He said that my younger brother was ready to enter college in the fall and that he did not think he would be able to send us both to school. Dr. Manly then said to my father, "If I can take care of your son's board, do you think you could meet his other expenses?" After a moment's reflection he said, "I think I can." Dr. Manly explained that from the Student Aid Fund he could pay for my board, and it was agreed that I should go on to the Seminary in the fall. Thus it was my privilege to enter the Seminary in my golden educational period and to complete the Seminary course at the early age of twenty-one.

I can never appreciate as fully as I ought the sacrifices made by my father and my mother in order that I might get a college and seminary education without interruption. In the fall of 1883 my father gave me eighty dollars to repay the Student Aid Fund for the money advanced on my board for the previous session. When I handed the money to Dr. Manly, he said, "Brother Sampey, that was a gift, and not a loan." But when I told him that my father wished to treat it as a loan, he accepted the money.

#### MY YOUNG TEACHER

I soon came to have a high opinion of my young professor, George W. Riggan. He taught Junior Hebrew and Junior Greek

with kindling enthusiasm. In my first exercise in Hebrew I not only wrote from right to left, but started on the bottom line and climbed to the top. The teacher wrote on the paper that one inversion was enough. In Junior Greek my early exercises were sprinkled all over with red ink. The professor of Greek in Howard, while accurate and scholarly, did not require us to translate English sentences into Greek. I studied the corrections made by the teacher with a view to improving my work. After three or four months he remarked to two of my classmates: "This fellow Sampey from Alabama is improving in his Greek exercises. I have noticed that he never repeats a mistake." Ah, dear teacher, if I could have kept up the habit of never repeating a mistake to this good hour, I would be a Solomon in worldly wisdom and a saint in conduct.

The classes in the Seminary were larger in 1882-83 than in any previous session. This made the work of reading examination papers heavier, but the professors felt that their opportunity to promote the kingdom of God was improved, and they carried on their work with fresh zeal.

#### EXAMINATIONS IN THE SEMINARY

From the beginning in 1859 it was easy to gain admission to any class in the Seminary, but graduation was difficult. From 1859 to 1868 there were only six Full Graduates. Many students took classes for one or more sessions without obtaining credit for a single subject. Standards were high. The Seminary, through the influence of John A. Broadus, patterned its methods after the University of Virginia, making entrance easy but graduation difficult.

For the intermediate examinations in 1882-83, I had Biblical Introduction on December 12, Old Testament English on December 23, Junior Greek on December 27, Junior Hebrew on January 2, and New Testament English on January 5. We entered the examination room at 8 A.M., and could remain until 6 P.M. I usually completed my paper by 3 to 4 P.M.

At 8 A.M. the professor would begin to write the questions on the blackboard and students would begin to write out the answers. Our noon meal was brought by waiters from the dining hall. We could not discuss the questions during intermission, because we had to sign a pledge that we had neither given nor received aid on the examination. The strain of such a long test was such that I have seen a few men break down in the midst of the day's work.

#### LECTURES BY MANLY AND BROADUS

The lectures by Dr. Manly in Biblical Introduction and in Old Testament, and the lectures by Dr. Broadus in New Testament, I took down with great care. As I review these lectures I can see these great teachers as they dictated to us material to help us find our way in the study of God's Word. Dr. Broadus would add much not to be copied, but lighting up the discussion in a marvelous way.

I found the study of the Interbiblical Period under Dr. Broadus intensely interesting. I had the advantage of most of my fellows, because my father's library had a copy of Josephus, and I had read the Antiquities of the Jews and the Jewish Wars.

After several weeks spent on the study of the Abrahamic Covenant, Dr. Manly gave a brief statement of the arguments employed to prove that infants should be baptized. He said, "The proof-texts for infant baptism may be divided into three groups: 1. Those that mention infants, but do not mention baptism. 2. Those that mention baptism, but do not mention infants. 3. Those that mention neither."

#### HOSPITALITY OF DR. BROADUS

Dr. Broadus was accustomed to invite new students in groups of four to dinner in his home on Sunday. This was a courtesy highly appreciated by young men away from home. Mrs.



Broadus and the young people in the family united in making the students welcome. After this initial visit, a student could make social engagements with the young ladies in the home, a privilege of which I took advantage during the years prior to my marriage. The eldest daughter, Miss Eliza, and I formed a friendship which flourished for more than half a century and greatly enriched my life.

Dr. Broadus was cordial and hospitable to students in his home. However, he could not forget that he was their teacher and charged with their discipline. One evening as several of us were putting on our overcoats in the hall, one of the young men held out his coat toward Dr. Broadus and said, "Doctor, will you kindly help me with my coat." Dr. Broadus did so, and as he shoved the coat on, remarked, "Certainly, sir, I may get to be an old man myself sometime!" And did the young fellow ever hear the last of the Doctor's remark!

#### · DANGEROUS COMPANY

I am reminded of a real danger I encountered in the conversation of a student six or seven years older, who seemed to like me and who spoke of the other sex in language of doubtful propriety. He was ambitious to become a great preacher, and had already had considerable experience in the ministry. He played on my ambitions, and might have done me great harm, if he had not been compelled after a brief stay to leave school on account of serious indiscretion prior to his entrance in the Seminary. One may find dangerous company, even within the walls of a theological seminary.

#### WINNING A FRIEND

As the session was drawing to a close, James Taylor Dickinson of Virginia, who had sat with me in five classes throughout the year, suggested that we room together the following session. He remarked, "You will be the squaw and sweep the



room and make the bed, and I will bring up the coal and water." I accepted the offer, and we roomed together happily for the second and third years in the Seminary. He was a perfect gentleman and a most agreeable companion.

#### BECOMING ENGAGED

While I was greatly charmed by Miss Renfroe during the commencement exercises in Marion in 1882, there was no formal engagement. We corresponded with each other for the next year as good friends who might become real lovers. Annie had a very ardent suitor nearer home who almost captured her. I visited her in Talladega in May, 1883, and she accepted my proposal of marriage. It was more than three years before we could be married.

#### ILL WITH FEVER

In July, 1883, my father and I attended the meeting of the Alabama Baptist Convention in Marion. In August I was quite ill with fever. The village doctor treated me for malarial fever, but there were typhoid symptoms which he had not noticed. Col. J. T. Murfee came to our home on his annual canvass for students and detected the mistake. With changed treatment I made a good recovery. My mother nursed me, sleeping beside me at night. If I turned in bed, she was ready to bathe my brow or get me a drink of fresh water from the well. She was as efficient as a trained nurse. No son ever had a more affectionate and self-sacrificing mother.

#### SECOND SESSION IN SEMINARY

The enrolment in the Seminary for 1883-84 was 113. The session opened on the first of October, just as in the years that followed until 1920.

Dr. George W. Riggan made his inaugural address as assistant professor in Hebrew, Greek, and Homiletics. I was deeply impressed by the lecture.

## DR. BOYCE AND DR. WHITSITT

I now came under the instruction of Dr. Boyce and Dr. Whitsitt. Dr. Boyce pursued substantially the method of his great teacher, Francis Wayland of Brown University, who required the student to reproduce in his recitation, without prompting, the substance of the textbook. Copies of his lectures on Systematic Theology had been printed for our use. The book was revised and published in 1887. In preparing for the intermediate examination, two of my Howard College friends joined me in reviewing. We placed a strong chair in the center of the room, on which the man reciting would stand, his colleagues checking the recitation by memory. We scarcely ever had occasion to open the textbook.

It was an unwritten law that professors would not tell successful students their exact grades, but only that they had passed. Dr. Boyce was pleased with the papers handed in and said that he had given one man 100, two men 99, and two 98.

Dr. Boyce, a pupil of Charles Hodge of Princeton Theological Seminary, was a thoroughgoing Calvinist, whereas, many of the students were Arminians when they entered the class. Very few students took Systematic Theology under Dr. Boyce without becoming at least moderate Calvinists. The Pauline and Augustinian Theology seemed thoroughly reasonable, as well as biblical, as it was presented by our genial teacher. The most interesting and impressive moment of the recitation was the brief prayer at the beginning. A former student returned on a visit to the Seminary, when he was accosted by a friend who inquired, "What are you doing back in the Seminary?" His reply was, "I just came back to hear Dr. Boyce pray."

Dr. Whitsitt was a most engaging teacher. No man could be more reverent in his opening prayer. Students who were looking for striking and quotable sayings turned chiefly to Dr. Whitsitt and Dr. Broadus. As one turns the pages of *The Seminary Magazine*, a monthly published by the students, he dis-

covers many quaint and clever sayings by Dr. Whitsitt in "Chips from the Workshop."

#### VOLUNTEERS FOR FOREIGN FIELD

The question whether I should give my life to the foreign field had been troubling me for sometime. My diary under date of October 13, 1883 reveals the surrender of my life to the work of preaching Christ in Mexico. The visit of Rev. W. D. Powell to Louisville brought matters to a crisis. T. B. Webster of Texas and I prayed together for divine guidance. I quote: "Our hearts were melted. Our eyes were suffused with tears. The Lord was with us. We gave up at the same time. Peace came to me at once, but my brother didn't catch it at first. In a very short while the flood of light poured into his soul and we shouted the praises of God."

A few days later R. T. Bryan of North Carolina made the decision to give his life to China. D. W. Herring was already committed to work in China. They went in 1885 to the assistance of our veteran missionary in Shanghai, Rev. Matthew T. Yates, and were with him in his last hours on earth.

I wrote at once announcing my decision to my parents and to my betrothed. My mother was almost heartbroken, and my affianced wrote that she had promised to marry a preacher but not a foreign missionary. I showed her letter to R. T. Bryan and he said: "Faint heart ne'er won fair lady. That is not final, Sampey. Write her a good letter." I took his advice and was made very happy by a reply in which she said that she would willingly go with me to Mexico or any country to which God might call me. Our fellow students who were pastors of churches near Louisville invited missionary volunteers to speak to their churches. During my second and third sessions I spoke in a goodly number of churches trying to kindle their interest in the missionary enterprise.

## FEASTING AT CHRISTMAS

Christmas Day, 1883, I note that we had turkey and oysters for dinner, and on New Year's Day, 1884, we had turkey and ice cream for dinner. E. Y. Mullins, our manager, and Mrs. Thompson, our matron, had to be experts to give us two such feasts and yet keep the price of table board down to ten dollars a month. My diary records the fact that on Christmas Day, J. T. Dickinson, Carter Helm Jones, and I sang songs together for an hour. We were bosom friends and truly happy on the day celebrating the birth of our Saviour.

## TWO GREAT TEACHERS

I find in my diary growing appreciation of Dr. Boyce and Dr. Whitsitt. Drs. Manly and Broadus and Mr. Riggan had won my love and respect during my first year in the Seminary. "Dr. Boyce was in good humor today, jesting with the professors. He is a grand man, a kindhearted Christian. His personal appearance is imposing, not unworthy of a prince. I have learned to love Dr. Boyce during the present session."

After four months in Dr. Whitsitt's class, I wrote: "Dr. Whitsitt is a lucid thinker, possessing many of the characteristics of a philosopher."

## BACK TO LOUISVILLE

I was with my parents in Ramer on September 27, 1884, for a joint birthday celebration—my twenty-first and my mother's fiftieth. Miss Annie had returned to LaGrange, Georgia to resume the teaching of vocal music in the Methodist college, and so I called for a day on my way back to Louisville. On October 2 I was again in Room 76, the Waverly Hotel. For the third session I had as my teachers: in Homiletics, Dr. Broadus, assisted by Dr. Riggan; in Church History, Dr. Whitsitt; in Latin Theology and in Church Government and Pastoral Duties, Dr. Boyce.



In November there was much excitement over the presidential election, and great joy among the students over the election of Grover Cleveland.

I did much pulpit supply work just as in the previous session. Since most of my preaching was in the interest of missions, there was no large financial return; but my father supplied all my needs.

#### APOLOGY TO DR. BOYCE

Dickinson and I had found the Latin of Turretin comparatively easy; in fact, we could translate it with little need to consult the lexicon. Presuming upon this, I made bold to attempt to recite one afternoon without having studied the lesson. My hap was to light upon a difficult passage, and I soon needed help. Dr. Boyce readily supplied the meaning of a word, and when I stalled again he gave me help a second time. When I stalled a third time, it dawned upon him that I was trying to recite without any previous preparation. He stuck his pencil to his lips and let me flounder for a minute or two, then called on another to translate the paragraph. I sat down in confusion. When the class was over, I went forward immediately to apologize for my seeming disrespect. He listened to my explanation that I had been kept from preparing and had foolishly presumed on my ability to translate at sight. "I wish to apologize for the seeming disrespect." "You certainly owe me an apology; for I would have excused you, if you had asked it." "I know I am due you an apology, Dr. Boyce, and I am making it the best I know how. I hope you will forgive me." He studied a moment and said, "Yes, I will forgive you, Sampey." We were alone in the room. I accompanied him down the stairway to the street and walked beside him to the corner where our paths would naturally have parted; but I kept on with him all the way to his home half a mile away. He was kind enough to talk of other things, apparently pleased that I wished to make things



right with him. As I parted from him at his gate I renewed my apology and he assured me that he had forgiven me. I have wondered what would have happened, when some months later Drs. Manly and Broadus suggested that I be recommended to the Seminary Faculty to succeed dear Dr. Riggan, if I had not apologized like a gentleman for ungentlemanly conduct.

#### CONSIDERING MEXICO

Dr. H. A. Tupper, secretary of the Foreign Mission Board, invited students who expected to offer for work on the foreign field to meet him at the home of Dr. Boyce. Five of us spent an hour with him. My interest in Mexico was deepening.

#### REVIVAL FIRES IN LOUISVILLE

Early in March D. L. Moody and a group of evangelists were in Louisville. I copy from the entry of March 4: "Heard Mr. Moody in the morning. The crowd was immense, and had begun to press at the door an hour before services began. Came near having a serious accident as we pressed into the narrow entrance. Dr. Broadus delivered one of the grandest speeches of his life on "The Use of the Bible in Christian Work." While Dr. Broadus was speaking, Mr. Moody's pencil was busy copying down many striking sayings. A revival spirit pervaded the entire city.

#### THE "SHAKESPEARE SEVEN"

Early in the session of 1884-85 a club was organized by some congenial spirits called the "Shakespeare Seven." The charter members were J. T. Dickinson, C. H. Jones, and George B. Taylor of Virginia; C. S. Farriss and Ed M. Poteat of North Carolina; W. T. Lowrey of Mississippi; and John R. Sampey of Alabama. We met two evenings a month for the study of one of the plays of the great dramatist. We usually closed with a modest collation at one of the city restaurants. This club con-

tinues to the present time. I found it very helpful in many ways.

#### DEATH OF DR. RIGGAN

On the night of January 18, W. A. Whittle and I sat up in the home of Dr. Riggan with the body of his baby girl who had just died. With small salary and heavy expenses, Dr. Riggan was overtaxing his strength by preaching every Sunday, in addition to heavy work in the Seminary. In April, 1885, he came down with cerebrospinal meningitis. J. T. Dickinson, Carter Helm Jones, and I sat up with him at night. Dr. Wilson Thompson came down from Duckers and did all in his power to save the life of his friend and pastor. But it was soon over, and the soul of our brilliant young teacher took its flight.

Dr. Broadus preached a sermon of great power at the funeral in Broadway Baptist Church on Monday, April 20, 1885. The following Sunday he repeated the sermon in the Forks of Elkhorn Baptist Church, Woodford County, where Dr. Riggan had been pastor for five years. The Faculty of the Seminary requested the publication of the sermon in pamphlet form. The sermon is also found in *Sermons and Addresses* by Dr. Broadus.

All the fine things said by Dr. Broadus received the hearty endorsement of the young men who sat in the classes taught by Dr. Riggan. Not many months before his death he delivered two lectures on Tennyson's *In Memoriam* that made a profound impression on all who heard him. He was a diligent student, a profound thinker, and an inspiring teacher. We were stunned by his sudden death. Every memory of him is a benediction.

We wondered who would be called on to take up his work. If even for a split second the idea that I might be summoned to the task entered my mind, memory has not the faintest trace of it. Not one of my classmates intimated that I might be chosen. I was the baby of my class, lacking five months of being twenty-two years of age. Moreover it was pretty generally known that I wished to give my life to work in Mexico.

## WRESTLING WITH A GREAT QUESTION

Imagine my surprise when Dr. Manly came to see me and informed me that the Faculty wished to recommend me to the Board of Trustees to undertake the work laid down by Dr. Riggan. He remarked: "We have heard of your desire to be a missionary, and we do not wish to interfere with your conscientious convictions of duty, but if you are free to do so, we want you to consider the question." He added, "God will guide you step by step, and we shall pray for you."

That was the most difficult question I ever faced. I do not remember that I talked much with anyone except the Lord. At first the proposition appeared as a temptation to turn from a life of privation and danger to one of comfort and honor. I then thought of my youth and immaturity and how much it would mean to me to continue my studies with my great teachers in the Seminary. I finally decided to try it for a year or two at least, until I could learn whether I was suited for work in the Seminary and whether my conscience would leave me free to remain in Louisville. I told Dr. Manly that I was willing to undertake the work.

The Board of Trustees elected me as assistant instructor in Hebrew, Greek, and Homiletics for the period of one year, at the salary of six hundred dollars.

## THE GRADUATING CLASS OF 1885

This was the largest graduating class up to that time in the history of the Seminary. There were thirteen Full Graduates and twelve English Graduates. W. T. Lowrey was called home about three months before Commencement by the death of his father, General M. P. Lowrey, president of Blue Mountain College. Many years afterward I had the pleasure of conferring upon him the degree of Full Graduate, in connection with his visit to the Seminary as a speaker on Founder's Day.

Six of the thirteen Full Graduates took four years in the Seminary, as did Lowrey, and seven of us completed the work in three years.

J. W. Arnold, J. H. Boldridge, H. R. McLendon, J. E. Norvell, and R. T. Yates were pastors of churches. R. T. Bryan and D. W. Herring were faithful and efficient missionaries in China. J. R. Moffett was a martyr in the cause of prohibition a few years after his graduation. J. T. Dickinson and Carter Helm Jones were pastors of large city churches. E. M. Poteat and W. T. Lowrey were presidents of colleges. Poteat was also pastor, and in China, in Mercer University, and in Furman University he served as teacher. I served in the Seminary as teacher and as president, and for forty-six years as an active member of the International Sunday School Lesson Committee, and for three years was president of the Southern Baptist Convention. E. Y. Mullins served as pastor of churches in Harrodsburg, Kentucky, Baltimore, and Newton Center for fourteen years; was president of the Seminary for twenty-nine years, and of the Baptist World Alliance for five years.

#### RECITING WITH BRILLIANT STUDENTS

When I entered the Seminary, after having led my small class in Howard College for three years, I wondered whether I could hold my own with the best ministerial students from other schools such as Richmond College, Wake Forest, Mississippi College, and the Agricultural and Mechanical College of Texas. When the Faculty of the Seminary went in search of a young man to undertake the work laid down by assistant professor George W. Riggan by sudden death, they must have given attention to Ed M. Poteat and E. Y. Mullins. My fondness for Greek and Hebrew and Homiletics led Dr. Manly and Dr. Broadus to offer me work in these departments, notwithstanding the fact that I was the baby of my class and not yet twenty-two years of age.



## CHAPTER III

### Early Years as Teacher 1885-1888

#### *Called as Pastor*

UPON ENTERING the Seminary as a teacher, I was not required to forfeit the joys of the pastoral ministry, since Dr. Broadus recommended me to friends in the Forks of Elkhorn Church, of which Dr. Broadus himself had been pastor from 1877 to 1880, and Dr. Riggan from 1880 to his death in April, 1885. I was invited by the church to visit them in May, and they extended me a call to the pastorate.

I was entertained in the hospitable home of Deacon and Mrs. Geo. W. Robb, where there were three lovely young ladies, and an only son about fifteen years old. I did not then know that the funeral of this fine boy would be my first in the pastorate I was about to assume.

The church gave me leave of absence for the vacation, in order that I might pursue the study of Hebrew under Dr. W. R. Harper in Yale University and in Morgan Park Seminary. Rev. John W. Loving of Virginia, a first-year student in the Seminary, was invited to be supply pastor for the summer of 1885. He greatly endeared himself to the people of the community by his labors.

#### STUDY UNDER A GREAT TEACHER

As I looked forward to the work of teaching in the Seminary, it seemed to me that what I needed most was to know more Hebrew. Dr. W. R. Harper, professor of Hebrew in Morgan Park Theological Seminary, near Chicago, had already gained

reputation as a brilliant teacher in this field. He was to conduct a three weeks' school of Hebrew in Yale University, to be followed immediately by a similar school in Morgan Park. For the first time I made a trip from Alabama through Tennessee, Virginia, Maryland, Pennsylvania, New Jersey, New York, to New Haven, Connecticut, and three weeks later from New York to Chicago.

At the summer school in Yale I studied chiefly under Dr. Harper, with some work under Dr. F. B. Denio of Bangor Theological Seminary. I took what Dr. Harper called the Progressive Course, which presupposed from one to two years of previous study. It was at once apparent that we were in the hands of a real master of the art of teaching. I later learned from Dr. Harper that he liked best of all to take a class of forty beginners and introduce them to the sacred language.

In Morgan Park I continued my study with Dr. Harper, and did sight reading with Mr. Gurney. I made exegesis of Isaiah, using the Commentary of Delitzsch as a guide. At the end of the summer's work my enthusiasm for Hebrew was second only to that of my great teacher. I introduced his textbooks in the Southern Seminary at once, and taught them with enthusiasm for many years.

#### ORDAINED TO THE MINISTRY

The Forks of Elkhorn Church invited five ministers to form a presbytery for my ordination on Sunday, September 27, 1885, my twenty-second birthday. Dr. James P. Boyce was to preach the sermon. Dr. W. M. Pratt was to conduct the examination of the candidate. The others who took part were President R. M. Dudley of Georgetown College, Dr. George F. Bagby, pastor of the Frankfort Baptist Church, and Rev. Ben Quin of Georgetown. Dr. Pratt examined me for more than an hour in the presence of the congregation, asking me concerning problems in Baptist church order. When Miss Cynthia Thomp-

son in the church yard at noon said to him, "Mr. Pratt, what made you ask our young preacher so many hard questions?" he countered by saying, "Cynthia, I wasn't uneasy about the young preacher; I just wanted to get at Boyce, to see what he had been teaching the young fellow."

I soon became deeply interested in the work of my country church and made it my business to get acquainted with all the families in the community. My preaching from the beginning was largely evangelistic.

Deacon Thomas W. Scott, a graduate of Georgetown College and an old Confederate soldier, handed me a list of seventy-three church members. Opposite fifteen names I found the notation "N.C.," and I asked its meaning. "No 'count, parson, no 'count," was his reply. Most of them for the work of the church were of no account.

#### PLANS FOR FIRST YEAR OF TEACHING

I do not recall any embarrassment in passing from the pupil's desk to the teacher's platform. Of course, almost all the men in Junior Greek and Junior Hebrew were new students who had not known me as a fellow student, but in Senior Greek and in Homiletics many had known me as a member of the student body. I was gratified by reason of the courtesy I received on every hand.

It was no exception to this rule when one of these men asked one day as I assigned a rather long lesson, "Professor, don't you think this is a long lesson?" I replied that we were no longer in the era of the oxcart but in the days of the lightning express, and we must get on. He countered by asking: "Professor, did you ever hear of the man who hitched his cow to the rear of the lightning express? My horns are getting kind'a loose." I joined in the laugh, but did not change the lesson.

Dr. Broadus was kind enough to relieve me of the written exercises in Senior Greek, remarking that a professor's first

year was apt to be the most taxing. I made up the weekly exercises in Junior Greek and Junior Hebrew, and corrected with red ink all the homiletical exercises before passing them on to Dr. Broadus for his criticism and evaluation in blue ink.

I often made criticisms on the structure of sermons, the interpretation of the Scriptures, and similar matters. I had access to the manuscripts until they were returned to the students, and I was pleased to note in blue ink the usual comment, I "concur"; but if the criticism was rather severe, he would usually find something in the sermon which he could praise.

#### CONCERN FOR THE UNCONVERTED

In my diary for January 3, 1886, is this entry: "Today I made out a list of forty persons who are members of my congregation, and yet they have never made any profession of faith in Christ. It is my intention to pray every day for their conversion."

#### PRIVATE CLASS IN GREEK AND HEBREW

I taught in the Seminary a class in Greek for beginners. I do not recall whether I charged a fee; but if so, it was small. At the close of the session the members of the class presented me with a cloth edition of Washington Irving's works.

My enthusiasm for Hebrew was so great that I went before the Ministerial Association of Louisville and proposed the formation of a Hebrew Club for the study of Biblical Hebrew, using Harper's *Method and Manual* and his *Elements of Hebrew* as textbooks. Fourteen ministers undertook the task for three months, nine of whom did excellent work. Rev. M. C. Kurfees, pastor of a Christian church, later enrolled in the Seminary and took all the work offered in Hebrew. Many years later, when I was president of the Seminary, he handed me a check



for one hundred dollars, which he gave to the Seminary in appreciation of the help he had received.

#### CONDUCTING INTERMEDIATE EXAMINATIONS

As a part of the all-day examinations in the Seminary, an oral test was often given in Greek and Hebrew. In my diary occurs this note for January 16, 1886: "Today I conducted the examination in Junior Hebrew. Fifteen men handed in papers. The oral examination pleased Dr. Manly very much. He gave several men a perfect mark."

Throughout my diary there are notes of longing for a closer walk with God and of thanksgiving for the many blessings received. "Sometimes I have a transporting view of God's mercies to me. I seem to be borne up on waves of gratitude to the very throne. Oh, that my life may praise him as well as my tongue and pen!"

#### LONG LESSONS

The Junior Greek class read with me all the Gospel of Mark during the first half of the session, and the first seven chapters of Acts and all of Romans during the second half. As parallel reading they had Matthew, Luke, and John.

The Senior Greek class read with me one day in the week in First Maccabees, and later in the session we took Galatians for careful exegesis.

I was a great believer in memorizing a working vocabulary in the languages. In Junior Hebrew we learned five hundred and forty words by the middle of the second term, and in Junior Greek we mastered all the words occurring in the Greek New Testament as often as twenty-five times. This class also memorized five verses of the Greek Text for each recitation. The Senior Greek class translated from the English Revision back into the Greek in Galatians. The young teacher challenged his

classes to diligent study, and they responded with little protest.

### TWO BRILLIANT PUPILS

A. T. Robertson of Wake Forest and Paul V. Bomar of Wofford College were among the most gifted men of the more than seven thousand who have sat in my classes in the Seminary. I count it a most fortunate circumstance that these two men were members of the first classes I ever taught. If Bomar made 98.5, Robertson would usually make 99.5. What a joy it was to guide the studies of such brilliant minds, such perfect gentlemen. There were other "A" students in the small classes I taught in my first year as a teacher in the Seminary. Even if I had resigned at the close of the first session and gone to Mexico or China, my year with my honored teachers and my gifted pupils would have made me a much more effective missionary.

### LONG LESSONS IN HEBREW

We committed to memory the first chapter of Genesis in Hebrew and would recite it in unison. A stranger is said to have asked, "Are the boys practicing the college yell?" We read more chapters in the Hebrew Bible that first session than I ever dared to require of the larger classes that followed them a few years later. In the days when rapid travel was in a buggy behind a trotting horse, "we went down the pike, head up, and tail over the dashboard."

### A SUDDEN DEATH

On Saturday, April 3, 1886, I was called to Duckers to conduct the funeral of Georgie A. Robb, the only son of Deacon George W. Robb. The lad was taken ill on Thursday morning with a violent attack of spinal meningitis, and died Saturday at 4 A.M. I was in the home of the family for three days trying to comfort them. It was my first funeral as a shepherd of souls,

and my heart went out to the suffering family and friends. A great concourse of people attended the services in the home and in the cemetery at Frankfort. A serious solemnity came down on the people, and some hearts received impressions that led to action. The two older sisters were already Christians. The third daughter had not confessed Christ. Two weeks after her brother's death she told me of her purpose to unite with the church.

### MY FIRST BAPTISM

Miss Willie Robb was received for baptism at the next preaching service in April.

I asked the deacons as to the best place for the baptism, and was told that a rather large pond near the church house had been used for that purpose. Without making a personal investigation, I announced that the baptism would take place at this pond. When I led the young lady out into the water I was surprised to find our feet sinking deeper and deeper into mud. I glanced inquiringly into her face to see whether it would be safe to go on into deeper water, and she smiled in such a way that I felt sure she was a good soldier. The baptism was reverently performed. Never again did I baptize any person or group of persons without investigating for myself whether conditions were favorable.

### RECOMMENDED FOR A SECOND SESSION

Quotation from the minutes of the Faculty for April 26, 1886: "On motion it was resolved that Mr. Sampey, who has been occupying the position of Assistant Instructor, be recommended to the Board of Trustees at the approaching session of that body as a person suitable to be continued in that relation, with a view to his being chosen Assistant Professor of the Seminary, at some future time."

## AT TEXAS BAPTIST CONVENTION

In June, 1886, I attended the meeting of the General Association of Kentucky Baptists at Bowling Green, Kentucky. During the session of this body, Dr. Manly came to me and said that he and Dr. Broadus wished me to go to Waco to represent the Seminary at the meeting of the Texas Baptist General Convention.

I arrived in Waco in time to hear Dr. B. H. Carroll in the First Baptist Church preach an excellent sermon. He welcomed me, and the tall Texan and I became friends at sight.

It was the first meeting after the union of the Texas Baptist General Convention and the Baptist General Association of Texas. Dr. A. T. Spalding was elected moderator. For the first time I saw and heard Dr. R. C. Burleson and General A. T. Hawthorne.

The question of the Baptist paper in Texas came before the Texas Baptist Convention in 1886; whether the paper should be located in Dallas, with S. A. Hayden as editor, or in Waco, with J. B. Link as editor. The vote was announced as 169 for Dallas and 168 for Waco. A recount was called for, and Dr. Harvey Hatcher and I were asked to serve as tellers. The vote was taken by standing, and our count was 177 for Dallas and 174 for Waco.

In May, 1886, my parents moved to Greene County, Mississippi, near the home of my grandmother Backstrom. They bought land, and with their own hands erected a small frame dwelling house.

## A NOTABLE REVIVAL

For a decade or more there had been few baptisms in the Forks of Elkhorn Church. During that period few churches in America had preaching equal to that heard in this country church in Woodford County. Dr. John A. Broadus was pastor



for three years and Dr. George W. Riggan for five years. Dr. F. H. Kerfoot, who had been pastor from 1874 to 1877, returned to Midway, seven miles distant, in the summer of 1886, after successful pastorates at Eutaw Place, Baltimore, and Strong Place, Brooklyn. With the approval of the church, I sought his aid in the protracted meeting in August, and he preached nine sermons of the nearly thirty delivered in the course of the revival. Deacon Thomas W. Scott addressed Dr. Kerfoot, his former pastor, as "Bishop," and his young pastor he addressed as "Parson."

The revival began on Sunday, August 1, and continued through Sunday, August 15. The interest was deep from the first service. Dr. Kerfoot preached five evenings of the first week, the young pastor preaching every morning. Several were received for baptism on Tuesday and Wednesday. On Thursday evening Dr. Kerfoot preached a most impressive sermon on "Receiving Jesus as Saviour and Lord," when thirteen persons came forward asking for baptism.

Deacon T. W. Scott had four young people of conversion age, three daughters and one son. On Tuesday the second daughter had confessed Christ, and on Thursday the two remaining daughters and only son were at the front asking to be received into the church. I was already engaged to spend the night in the home of Deacon Scott. After the close of the evening service we were soon in the big house on the banks of South Elkhorn. We were all overflowing with joy over the conversion of the four young people of the home. We lit the lamps in all the rooms, and gave expression to our joy in every way possible. The big dining room, in which baked ham, cakes, and other viands were available, was lit up, but nobody wanted a bite of food, for our souls were feasting on heavenly manna. We were not ashamed of the tears of joy on our faces nor of the thanksgiving that welled up from our hearts. We paraded all over the house, smiling in one another's faces and congratulating one another over the new life that had come into the

home. It was one o'clock in the morning before there was any thought of sleep. We wondered if the dear mother in glory land had heard the good news that all her children had repented and accepted Jesus as Saviour and Lord.

On Sunday afternoon, August 8, I baptized twenty-five happy converts in a natural baptistry in the flowing waters of South Elkhorn.

The meeting continued another week, and on Sunday, August 15, I buried ten others in the waters of baptism. Counting the six persons received by letter, there were forty-one additions to the church.

#### TEACHING HEBREW WITH DR. HARPER

Dr. W. R. Harper had invited me to assist him in a summer school of Hebrew in the University of Virginia, and I was in this school from August 19 to September 9. It was a privilege I prized to be in the institution which Dr. Broadus loved. I occupied Room 11 on West Range. I left Charlottesville on September 10, just six days prior to my marriage in Talladega.

#### WEDDING BELLS

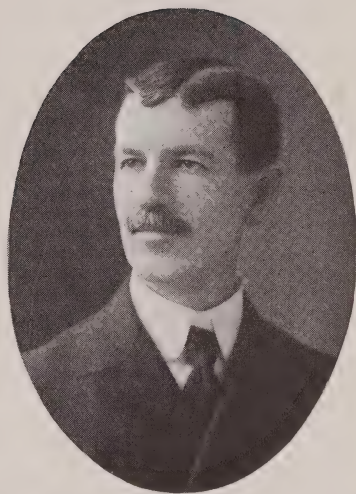
The ceremony was performed in the Baptist church by my bride's father, Dr. J. J. D. Renfro, in the presence of a large concourse of friends. The wedding reception in the pastor's home brought together the choice people of the community, and many presents. A string band serenaded us in the late evening.

#### AN INFORMAL RECEPTION

We passed through Louisville with a brief stop. The friends of my country church had arranged an informal reception for us at the home of Mr. and Mrs. C. T. Freeman. Annie met my friends with her usual cordiality, and at once won their hearts. Before the evening was over, Deacon Scott had made a dis-



Annie Renfroe Sampey  
about forty years of age



John R. Sampey  
about forty years of age





covery, and passed the word out, "The Parson has outmarried himself." There were a dozen homes from this time on always ready to receive Annie as a guest, and when our children came they were also welcome. We spent many pleasant summers together in Woodford County. Among the homes in which we were oftenest entertained were those of Mr. and Mrs. Joel Scott and of Mr. and Mrs. H. P. Mason.

The hospitality in country homes in Woodford County from 1885 to 1914 was a thing never to be forgotten. The colored servants had not moved to town. House parties placed little additional burdens on the lady of the house, for she had competent servants, and the gardens and orchards yielded a great variety of vegetables and fruits. From the barnyards came fresh eggs, chickens, ducks, and turkeys. From the farm came lamb, and from the smokehouse home-cured ham. It was a land of plenty and proud of its record for hospitality. It literally flowed with milk and honey.

#### JOINT HOUSEKEEPING WITH THE KERFOOTS

After a few days as guests in the home of Dr. and Mrs. Broadus, and a few weeks in a pleasant boardinghouse, we made an arrangement to keep house with Dr. and Mrs. F. H. Kerfoot. We rented a new two-story house on the east side of Second, near Gray. Mrs. Kerfoot undertook the hiring of a cook and the purchase of food supplies. We bore our share of the financial expense.

#### DR. LIPSEY'S PORTRAYAL

Perhaps I may be pardoned for quoting from a letter from Dr. Plautus I. Lipsey, long-time Editor of the *Baptist Record* of Jackson, Mississippi. In reply to my request for recollections of his course in the Seminary, he writes: "At this time Dr. Sampey was serving his second year as teacher in the Seminary. He was a very young man for the important position, but was

thoroughly at home in it." "Apparently to hide his youthfulness Professor Sampey grew a full beard black as a raven and short. He was smart and alert in his carriage and quick in decision and action, due, I suppose at least in part to his training under Col. Murfee, who I think got his training under Stonewall Jackson at the V. M. I.

"This same military precision and exactness went into all the work Prof. Sampey did as a teacher."

Dr. Lipsey closes his too generous description of his young teacher of the long ago, by adding, "If Dr. Sampey made it hard for the boys, he did not choose any easy road for himself, for he labored incessantly to perfect himself in this art of teaching which can hardly have a superior."

#### SIZE OF CLASSES

In the session of 1885-86, the enrolment in the Seminary was only 107. Junior Hebrew and Junior Greek counted only twelve to fifteen men in each class. The class in Homiletics numbered thirty-five, and in Senior Greek, eighteen.

The diary for April 18, 1887: "In the absence of Dr. Broadus, met Homiletics Class for first time and returned sermons." Up to this time I had corrected mistakes and made such comment as I thought best, leaving the final criticism and evaluation of the sermons to Dr. Broadus. Soon Dr. Broadus assigned to me the chapter on Argument, and I taught Logic until 1892, when I became professor of Old Testament Interpretation.

#### THE SOUTHERN BAPTIST CONVENTION

The Convention met in Louisville in May, 1887, just thirty years after the epochal meeting in 1857 when definite plans for the founding of the Seminary were formed. Dr. P. H. Mell presided over the Convention for the last time. Dr. P. S. Henson and George C. Lorimer, both then of Chicago, made fraternal addresses on behalf of Northern Baptists.

The Board of Trustees of the Seminary advanced my rank to that of assistant professor of Greek, Hebrew, and Homiletics, thus making me a voting member of the faculty. They chose Dr. F. H. Kerfoot as coprofessor of Theology, to relieve Dr. Boyce of all teaching, inasmuch as his health was failing. In my diary for June 18, 1887, I remark: "Dr. Kerfoot is a vigorous thinker, an upright Christian man and a forceful preacher. We have secured a valuable accession to our Seminary Faculty."

#### AN HONORARY DEGREE

In June, 1887, Washington and Lee University, Lexington, Virginia, conferred on me the degree of Doctor of Divinity. I received the D.D. degree three months before I was twenty-four years of age.

#### SUMMER IN ALABAMA

Dr. Kerfoot spent the summer of 1887 with his church in Midway, while I accepted the office of *ad interim* pastor of St. Francis Street Baptist Church, Mobile, Alabama, for the months of June, July, August, and September.

I had a warm welcome from my friends in Mobile. Dr. George B. Eager, a greatly loved pastor, had just resigned, and Dr. J. J. Taylor had accepted the call as his successor, but would not take charge until October. I was thus not a mere pulpit supply but was to be their real pastor for four months. My country church in Kentucky released me for the four months in a beautiful spirit.

#### MY THIRD YEAR AS A TEACHER

The boys came rolling in by dozens, until we counted 157 before the session closed. This meant larger classes and many more written exercises to be corrected. I used as much red ink in the session of 1887-88 as I had used in the two sessions preceding.

The correction of eighty sermons every few weeks called for much time and patient endeavor. Then there were about forty men in both Junior Greek and Junior Hebrew and eighteen in Senior Greek, and I made up and corrected every week an exercise for each of these classes. Only once in all the years that followed did I work under such pressure as in this third session.

In addition to the regular work assigned me, I had to meet Dr. Manly's classes in Senior Hebrew and Old Testament English for a short time when he was incapacitated by a blow on his head from a bludgeon in the hands of a robber. This happened about a week before Christmas, 1887.

#### THE MOODY MEETINGS

A large tabernacle seating five thousand was built on the vacant lot belonging to the Seminary on Broadway between Fourth and Fifth. Mr. Moody held meetings in this building during January and February, 1888. The evangelical Christians of Louisville united in this revival. Dr. Broadus gave Mr. Moody the warmest support, and the professors and students of the Seminary co-operated with enthusiasm. We derived great benefit from the campaign, and we helped many people in the inquiry room. A large chorus had been trained by Professor C. C. Case, and Mr. Sankey helped with solos. I had the privilege of hearing Mr. Sankey sing "The Ninety and Nine" one time. It was an unforgettable experience for one who had been a shepherd boy at fifteen. I was swept up to the gates of heaven by the closing stanza.

#### NEW YORK HALL

There was difference of opinion as to the best location for the Seminary, whether in the heart of the city or in the suburbs. Drs. Boyce and Broadus favored a central location, and about 1884 Dr. Boyce bought some lots on Broadway between



Fourth and Fifth. He also purchased lots on Fifth just south of Broadway. The total cost was over fifty thousand dollars, a venture of faith. With travail Dr. Boyce raised money to meet the payments as they came due.

When about half the cost had been paid, Dr. Broadus went to New York to raise sixty thousand dollars for a building. The first day he saw J. A. Bostwick and John D. Rockefeller, his two best prospects, and had the promise of forty thousand, Mr. Rockefeller's pledge being conditioned on the raising in Louisville of the big balance due on the lots. Dr. Boyce turned out from an attack of gout, his old enemy, and secured sufficient pledges to pay for the lots, but on condition that sixty thousand be raised for the building.

Dr. Broadus worked nearly three weeks before he completed his task. William Rockefeller and Mrs. Bishop helped, Mr. Bostwick added fifteen hundred to his pledges, and John D. Rockefeller added thirty-five hundred to his. Senator Brown, of Georgia, later sent a gift of five thousand spontaneously to take care of the extras that almost always carry the cost above the architect's estimates. It cost almost eighty thousand.

Tuesday, February 21, 1888, the students of the Seminary moved from the Standiford Hotel at Tenth and Broadway into the new dormitory, which was named New York Hall, in honor of the generous donors in the great metropolis.

## CHAPTER IV

### Concentrating on the Old Testament

#### 1888-1892

**J**UST when it became evident that one young man could not do all the work necessary to relieve Drs. Broadus and Manly in three major departments, God provided a brilliant student to share the burden. A. T. Robertson, a graduate of Wake Forest, who had specialized in Greek, and who had kept up the study under Dr. Broadus for three years, became a Full Graduate of the Seminary in May, 1888. The Faculty agreed to recommend him to the Board for appointment as assistant instructor.

How should the work be divided? Dr. Broadus said to me one day when we were alone in his study, "As the senior you have the right of choice. Will you take Greek and the New Testament with me or Hebrew and the Old Testament with Manly?" My reply was prompt: "Doctor, I think the facts in the case settle the question. Robertson knows more Greek than I do, while I know more Hebrew than he does; for I have taught him all that he knows. Much as I would like to be with you in Greek and New Testament, for the good of the Seminary I ought to take Hebrew and Old Testament." "Well, if you feel that way, that will be the arrangement," he quietly replied. That day I had the privilege of opening the door of opportunity to one of the truly great interpreters of the Greek New Testament.

#### A NOTABLE CLASS

Among the Full Graduates of 1888 were men who made important contributions to American Baptist life. H. R. Moseley,

J. G. Chastain, and A. B. Rudd were faithful missionaries. J. H. Foster, Jr., J. F. Williams, and E. G. Shouse were loved pastors. Paul V. Bomar, Robert G. Patrick, H. W. Tribble, and W. B. Riley were pastors and educators. P. H. Goldsmith, whom I loved warmly, left us for so-called liberal Christianity. Only today, as I pen this paragraph, I see notice of the passing of A. B. Rudd at 83. Chastain, Foster, and Riley are still with us.

### A TRYING SUMMER

My wife's father attended the meeting of the Southern Baptist Convention in Richmond, Virginia in May, 1888. He took no overcoat with him and caught cold. He came down with pneumonia on his return to Birmingham and died after a brief illness. Annie and I arrived the day before his death.

Dr. Renfroe served as chaplain of the Tenth Alabama in Lee's Army from Fredericksburg to the close of the war. He did not go to the rear in time of battle, as many chaplains did, but remained with the surgeon at the first-aid station close to the firing line. I never met a soldier of the Tenth Alabama who did not speak in the highest terms of Chaplain Renfroe. Dr. Renfroe was pastor of the Talladega Baptist Church for twenty-nine years. He was a fine combination of strength and gentleness, as brave as a lion and as tender as a woman. Annie bore her bereavement with Christian fortitude.

### THE CENTENNIAL OF MY CHURCH

As soon as we laid to rest in the cemetery in Talladega the body of her father, Annie and I returned to Kentucky to be present at the centennial of the Forks of Elkhorn Church on the second Sunday in June. Several of the former pastors were present to speak, and a great basket dinner was spread in a neighboring woodland. Annie and I tried to be cheerful, but our hearts were sad. We returned to Louisville after a day or two, only to come down with serious illness.

## TYPHOID FEVER

The Kerfoots had gone to Midway for the summer. Our furniture was still in the house at 223 East Breckenridge. Annie had high fever. I nursed her at first; but soon had symptoms like hers, only not so severe.

Dr. J. B. Marvin had us moved to Norton Infirmary and pronounced the disease typhoid fever. The Infirmary was comparatively new and had a corps of good nurses. Annie was seriously ill for about seven weeks. My fever left me after about two weeks, and I became convalescent. The unselfish prayers of our many friends were finally answered in her recovery. I have just gone through a large package of letters from our friends, which came to the infirmary during this period. My face has been wet with tears of appreciation for their thoughtfulness and kindness to us in our time of trial. Dear Dr. Boyce, himself in failing health, and about to sail for Europe with his family, came to see us.

## SESSION OF 1888-89

I taught Junior Hebrew and Senior Hebrew, and assisted in Homiletics. Dr. Broadus allowed me to meet the Homiletics class in his absence, and I shared equally with Mr. Robertson in the correction of sermons. In January Dr. Manly came down with pneumonia; and I took over the work in Old Testament English until he recovered.

The total enrolment for the session was 164. The attendance from Texas and Missouri, which leaped to 25 in the session of 1887-88, now rose to 27. Ten northern states were also represented.

Senior Hebrew enrolled 17 men and Junior Hebrew 13. My task in the Seminary was lighter than it had been in previous sessions.



## THE DEATH OF DR. BOYCE

Dr. Boyce had long wished to visit Europe; but the responsibilities connected with the administration of his father's estate, and the necessity of piloting the Seminary through crisis after crisis, had made it impracticable for him to enjoy a trip to Europe. In the summer of 1888 it seemed possible for him to take his family abroad. His health was rapidly failing and he was an invalid when he arrived in England. He so greatly desired that his wife and three daughters should enjoy and profit by the trip that he held up by force of will as they journeyed to Scotland and down to London. There they learned that his condition was critical. It was hoped that he might be helped by the sunshine and balmy air of southern France. With difficulty he arrived at Pau, where he died on December 28, 1888. Had he lived two weeks longer he would have been sixty-two years old. The family returned at once to Louisville, bringing with them the body of our chieftain, which lay in state in New York Hall, guarded lovingly by some of his students who counted it a high honor to be chosen for this service.

On Sunday afternoon, January 20, 1889, funeral services were held in Broadway Baptist Church. Dr. Broadus made the principal address. Dr. Manly was ill of pneumonia and could not be present. A long procession of professors, students, and other friends followed the body to Cave Hill.

Two names are inseparably linked in the founding of the Southern Baptist Theological Seminary—James P. Boyce and John A. Broadus. Neither could have carried the Seminary through its struggle for existence without the sacrificial cooperation of the other. They loved each other like David and Jonathan. When Boyce fell, Broadus took the flag and carried it victoriously for the six years following.

The apostrophe and prayer with which Dr. Broadus closes his *Memoirs of James P. Boyce* ought to be treasured in the heart of every man charged with administration or teaching in

the Seminary: "O Brother beloved, true yokefellow through years of toil, best and dearest friend, sweet shall be thy memory till we meet again! And may the men be always ready, as the years come and go, to carry on, with widening reach and heightened power, the work we sought to do, and did begin!"

#### DR. BROADUS MADE PRESIDENT

At the meeting of the Board of Trustees in Memphis in May, 1889, Dr. Broadus was elected president and Dr. F. H. Kerfoot was chosen to succeed Dr. Boyce as treasurer and financial agent and as professor of Theology.

#### THIRTY-YEAR CATALOGUE OF THE SEMINARY

Faculty minutes of May 24, 1889: "On motion, Profs. Sampey and Robertson were requested to prepare a Thirty Years' Catalogue of the Seminary." In the fall of 1889 we began to collect information from the former students as to their work. We had not gone far before Mr. Robertson asked to be excused, suggesting that I undertake the task alone. My father, Rev. James L. Sampey, who had meantime come to live with me in Louisville, volunteered to assist me. The book was published in 1890.

The total number of students during the years 1859 to 1889 was 1,050; of whom 36 had gone to the Foreign Field, and 70 had died. During the thirty-year period 122 won the degree of Full Graduate.

#### A SUMMER OF STUDY

I attended two of Dr. W. R. Harper's summer schools for the study of Hebrew and cognate languages. The school in Philadelphia was held in the Episcopal Theological Seminary, June 13-July 3. Here I took up the study of Arabic under Dr. Harper, who was without a rival in introducing the student to

a new language. Among the leading students in the class were Milton G. Evans, later president of Crozer Theological Seminary, and J. H. Breasted, who became famous for his knowledge of the language, history, art, and religion of Ancient Egypt. I made good progress in Arabic, and read a good many Suras in the Kuran.

My wife and I made a brief visit to the seashore on the Jersey Coast, and from New York to Albany we took the steamer to enjoy the scenery along the Hudson. We visited Niagara, and then went on to Chautauqua. We called it our bridal tour.

I was in a summer school conducted by Dr. Harper at Chautauqua, New York, July 6-26. Here my wife took a course of lectures on Job by Dr. Harper. He took great delight in exposition of the English Old Testament, and did much to introduce the study of the English Bible in the theological seminaries of the country. He had invited Dr. Broadus to lecture on the English New Testament at Chautauqua.

#### MY PARENTS MOVE TO LOUISVILLE

For a year or more my father's health had been poor. I resolved to persuade my parents to sell their little home in Mississippi and spend their closing years with me in Louisville. Annie generously encouraged me to bring them to live with us, and I rented a house on Oak Street near Sixth. They came to us in the fall of 1889 and were in our home until my father's death on November 4, 1890.

#### AS PASTOR OF GLEN'S CREEK

I had been pastor of the Forks Church for four years, preaching for them on the second and fourth Sundays in the month. In September, 1889, Glen's Creek Church called me to serve them, my days for preaching being the first and the third Sundays in the month. The churches were only eight miles apart,

both being in Woodford County. Connected with Glen's Creek was an arm of the church worshiping in the Stone Church a mile above Millville, a village on Glen's Creek. Here I preached twice each month on Sunday afternoon. My parish was now enlarged three times over, but I was happy in having full-time preaching and abundance of pastoral work.

When I stood in one of my pulpits preaching to an attentive congregation, I felt that there was nothing finer in human experience, and when I sat at the teacher's desk in the Seminary lecturing on the Old Testament or on the art of preaching, I thought nothing more important and thrilling could be offered to a servant of Christ Jesus.

#### THE SESSION OF 1889-90

The enrolment for the session was 164. Having studied Arabic with Dr. Harper in the summer of 1889, I taught my first class in Arabic during the session of 1889-90. Three men took successfully the course offered. One of the best ways to make progress in any field is to teach it.

I took Modern Greek under Dr. Broadus, my classmates being Professor J. H. Farmer of Toronto, and Professor A. T. Robertson.

Dr. Manly resumed Senior Hebrew, but Dr. Broadus had me to meet the Homiletics class oftener.

#### MY FATHER ELECTED LIBRARIAN

My father's health had improved, and he did much of the work of collecting information for the *Thirty-Year Catalogue*. It occurred to some members of the Faculty that he would make a good librarian for the Seminary. He served until his death in the following November.

#### CATALOGUING THE LIBRARY

At the meeting of the Board at Fort Worth, May 8, 1890, the following action was taken: "That Prof. John R. Sampey



be appointed to rearrange and recatalogue the library, receiving as special compensation not exceeding \$250.00." There were about 15,000 volumes to be handled. I introduced the Dewey Decimal System, which is still in use. The cards were written by others.

#### LECTURING ON THE PROPHETS

When Dr. Manly was well, he did all the work in the English Old Testament. I made bold in the session of 1889-90 to offer a course two hours a week, studying the times and the messages of Amos, Hosea, Isaiah, and Micah. This served as a second year in English Old Testament, and, while no credit was given toward a degree, about thirty men attended with regularity and spoke warmly of the helpfulness of the course. It was continued for the two sessions following, until I succeeded Dr. Manly in the Chair of Interpretation of the Old Testament.

#### A NEW DEGREE OFFERED

The degree of Eclectic Graduate was authorized by the Board in 1890. This new degree required graduation in nine of the thirteen classes required for the degree of Full Graduate, including Junior Hebrew, Junior Greek, Systematic Theology, Church History, and Homiletics, with four other classes chosen at the student's pleasure. The degree was offered to encourage more men to get a working knowledge of Hebrew and Greek. It soon became popular.

#### FINANCES OF THE SEMINARY

The Seminary owned real estate that cost \$64,000; New York Hall costing \$80,000; and had the promise of \$50,000 for the new Library. The total assets at that time including endowment funds, were a little more than five hundred thousand.

## REVIVAL AT GLEN'S CREEK

In August, 1890, Rev. Z. T. Cody, pastor at Georgetown, Kentucky, assisted in revival services at Glen's Creek Church. Cody threw himself into his preaching, regardless of the hot weather. A blacksmith who attended the meeting remarked that Cody was the first preacher he had heard who seemed to work at his job. There were about thirty additions to the church.

## VISITING IN MY PARISH

During most of the summer I was busy with my two country churches in Woodford County. It was eight miles from the Forks Church to Glen's Creek, and four miles from Glen's Creek to Millville. I rode a bicycle most of the time. My parish was about twelve miles long and five miles in width. I visited in most of the homes of this large rural field.

There were few types of personality that did not have a representative in my parish. As a nonresident pastor for eight months of the year, I was entertained in the homes of my people and thus I came to know them personally. I could call every child by his name. "Buddy" and "Sissy" were not in my vocabulary.

## SESSION OF 1890-91

Of the total enrolment of 166 men, fifty came from states west of the Mississippi. Missouri moved up from twelve to twenty-four students, being surpassed only by Kentucky. Texas moved up from fourteen to nineteen, and Arkansas from one to five. At last the Seminary was drawing students in large numbers from the West.

A. T. Robertson became Assistant Professor of Greek and Homiletics in May, 1890.

## DEATH OF MY FATHER

On the evening of November 4 I met my class on the Prophets. As soon as I returned home I observed that some of our neighbors were in the house talking with members of the family. I soon learned that my father had suddenly passed away. He was buried in Clanton, Ala., the inscription on his modest monument being one which he had himself requested: "A sinner saved by grace." Truthfulness and honesty were outstanding in my father's character.

## THE MEMORIAL LIBRARY

Mrs. J. Lawrence Smith, a frequent and generous contributor to the Seminary, told Dr. Broadus in October, 1888, of her purpose to give fifty thousand dollars for a library building for the Seminary, as a memorial to her departed nieces and nephews, Sarah Julia Caperton and Mary Caperton, William Beverly Caldwell, Jr., and Lawrence Smith Caldwell. Dr. Broadus was told that he could write to Dr. Boyce about it. The heart of Dr. Boyce overflowed with gratitude to God and to the generous donor.

He at once gave directions to his wife and daughters that all the theological books in his large private library should be transferred, after his death, to the Seminary Library. There were five thousand books besides many pamphlets and periodicals thus added to the Seminary Library, and very few of the books were duplicates, since Dr. Boyce had bought books for his private library that were not in the Seminary collection.

The new Library building was formally dedicated on May 6, 1891, Dr. W. R. Harper making the principal address. My office was in this building at 500 W. Broadway until the removal to "The Beeches" in March, 1926.

## MEETING OF THE BOARD OF TRUSTEES

At the meeting of the Board in Birmingham in May, 1891, two actions concerning the author of these MEMOIRS were rec-

commended by the Board: I was made Librarian, and I was given the title of Associate Professor of Old Testament and Homiletics.

The Board voted to organize an Alumni Society.

Hon. Joseph E. Brown tendered his resignation as president, but the Board requested him to continue.

#### THE SUMMER OF 1891

Naturally much of my time was given to work with my country churches. We had another gracious revival in Glen's Creek and encouraging progress at Millville. At the annual revival in August, Rev. R. P. Johnston, pastor of David's Fork Church in Fayette County, did the preaching. There were about thirty additions to Glen's Creek Church, most of them by baptisms.

#### BAPTISM OF A NEGRO

When the colored people just after the War Between the States withdrew from the churches and formed separate churches, all the colored members of Glen's Creek left except Rachel Reed, a colored girl who preferred to retain membership in the white church. Her husband, Logan Reed, was not a religious man. During the revival meeting, James Hackney suggested that we call on Aunt Rachel and try to win Uncle Logan to Christ. God blessed our efforts and Uncle Logan came with his wife and asked that he be received for baptism. On the last Sunday afternoon of the meeting I baptized nineteen white persons and Uncle Logan in the Kentucky River at Clifton. He was seventy-six years old and lived a good life until his death two years later. Aunt Rachel was very happy over his conversion.

#### BIBLE INSTITUTE AT WILLIAMSBURG

In the spring of 1891 a group of young pastors in the Bluegrass decided to hold a Bible Institute at Williamsburg in the



summer for the benefit of the pastors in the vicinity. L. O. Dawson, R. P. Johnston, Thomas J. Shipman, Ed S. Alderman and I were leaders in the movement. Dr. Gatliff, the Mahans, Dr. Moss, Mr. Siler and other laymen caught a vision which led them later on to support generously the cause of Christian education.

#### DEATH OF SISTER AND MOTHER

On July 26 my only sister died in Clanton, Alabama, leaving four children. Mother had been with her much of the time after the death of my father. Mother's health failed and she returned to Louisville. Dr. Marvin informed us that she had tuberculosis and advised that she go to her kindred in Greene County, Mississippi for the winter. Dr. Manly came to see her and talked and prayed with her. She was deeply impressed and greatly helped by his visit. She said more than once, "What a good man he is!"

I took Mother to the home of her sister, Mrs. Mary West. Several times she remarked to me that she hoped she might not linger to be waited on, but might go speedily. Her prayer was answered; for I had scarcely arrived in Louisville before a telegram came announcing her death on December 9, 1891.

No man ever had a better mother.

#### THE SESSION OF 1891-92

The students came in droves in October, 1891, the enrolment for the session being 236, 70 more than in any previous session. There were 38 men in Junior Hebrew, 136 in Old Testament, and 117 in Homiletics. I had 27 men in a special class in Prophecy. During the first half of the session my work was comparatively light. I had resigned the pastorate of the Forks of Elkhorn Church on October 1.

## DEATH OF DOCTOR MANLY

In the latter part of January, Dr. Manly came down with pneumonia, and died January 31, 1892. C. H. Spurgeon died on the same day.

Dr. Broadus thought that Dr. Manly was the most versatile man he ever knew. The students thought he was the best man that they knew.

## A HEAVY TEACHING LOAD

Other members of the Faculty cared for Dr. Manly's class in Biblical Introduction. I read the examination papers in Old Testament for the first term, and through the second term did all the work in Junior Hebrew, Senior Hebrew, and Old Testament, in addition to Prophecy and some work in Homiletics. The lesson period in both Old Testament and New Testament at that time was ninety minutes. This gave time to cover long lessons and at the same time do a good deal of lecturing. I pursued the Socratic method of opening up the subject chiefly through questioning.

## DEATH OF OUR LITTLE DAUGHTER

Anita Lee Sampey was born December 12, 1889. She died February 19, 1892, having lived two years, two months and seven days. She was somewhat precocious and had won for herself many personal friends before she was two years old. She had a sweet, sunny disposition. Already at bedtime she would come to me in her little nightgown and, kneeling at my knees as I sat studying my lessons, she would say, "Want to say prayer, Papa." She would say the little prayer, "Now I lay me," and would always ask God to bless Papa and Mamma, and toward the close of her life she would include others; "God, bless the little cripple boy across the street." It was a privilege to preside as a father at this little child's devotions.

She was taken ill on her second birthday and lingered for about two months. Many prayers ascended for her recovery.

One day as I stood looking into the face of the little daughter as she lay helpless in her crib, there suddenly flashed into my mind a verse from Psalm 103, "Like as a father pitieth his children, so the Lord pitieth them that fear him." I said aloud, "O Lord, is thy pitying love like this thing tugging at my heart? If so, it will never fail us." I felt such pity and compassion that I would have gladly taken the place of the dear child, if she could go free.

Toward the end all hope of her recovery left us. One day as my wife and I hovered over the wasting form of our only child, she said: "Mr. Sampey, God evidently means to take our little one; let's just *give* her to him." We clasped hands over the crib, and I tried as best I could to tell our Heavenly Father how grateful we were that he had sent this little flower to bloom in our garden and cheer our hearts, but now that it was fading we begged him to transplant it in the heavenly garden where it could grow and flourish. Before we had finished our prayer a great Presence seemed to flood the room in which we stood praying, and we felt that the Heavenly Father would care for our dear one in his own beautiful way.

#### PREPARING SUNDAY SCHOOL LESSONS

Dr. J. M. Frost asked me to prepare the exposition of the lessons in *Kind Words Teacher* for January, 1892. I had already developed a great love for Isaiah and his writings, and the lessons were all taken from the prophecies of Isaiah. It was a labor of love, and the response from pastors and teachers who used the *Teacher* was highly gratifying.

#### IMPORTANT CHANGES IN THE FACULTY

The remarkable growth of the student body called for additional help for the Faculty.

At the meeting of the Board in Atlanta in May, 1892, I was promoted to be Professor of Old Testament Interpretation as the successor to Dr. B. Manly, Jr. Dr. A. T. Robertson was made Professor of Biblical Introduction and Associate Professor of New Testament Interpretation.

Dr. Wm. E. Hatcher insisted that President Broadus needed the help of a man of experience in Homiletics, and so Dr. E. C. Dargan, at that time pastor of Citadel Square Baptist Church of Charleston, South Carolina was nominated. The Board elected Dr. Dargan as associate professor of Homiletics and Latin Theology at a salary of not less than \$1,800.

#### THE CONVERSATION CLUB

In December, 1891, I was elected to membership in the Conversation Club, a literary club organized in 1878 by Dr. C. H. Toy and others. The membership, limited to twenty-five, was composed chiefly of lawyers, physicians, preachers, and teachers, with a few businessmen of culture. I was made secretary and sent out notices of the place of meeting and the topic to be discussed. After about two years I resigned as secretary but remained a member of the club until May, 1942, a period of more than fifty years.

#### SESSION OF 1892-93

The enrolment climbed steadily to a new high of 260 students. The name and fame of Broadus drew men from all parts of the world. His classes were the largest in the Seminary. Men often took Homiletics during their first year in the Seminary, lest they should miss Broadus by waiting. Dr. Broadus was still at his best in the pulpit and in the professor's chair.

On October 5, 1892, the Faculty voted that "since the classes have grown so large the Professors shall hereafter require students to stand up when called upon to recite."



On October 28 the following action was taken: "On motion of Prof. Robertson it was resolved that the President be requested to make an address to the students setting forth the mortification felt by the Faculty on account of the uproar that took place at New York Hall on Tuesday night of this week."

A group of students had poured molasses on the floor at the doors of the rooms throughout the Hall and in the middle of the night had raised the cry of "fire." Naturally there were many sticky feet, and half as many angry men throughout the building.

#### A NEW SYSTEM OF DEGREES

In May, 1892, the Board of Trustees had approved a scheme suggested by President Broadus and incorporated in the Faculty report to the Board.

Men completing the English course were to be given the degree of Graduate in Theology (Th. G.); men completing the Eclectic course would be given the degree of Bachelor in Theology (Th.B.); men completing the full course would be given the degree of Master in Theology (Th.M.); men who had taken Th.M were eligible for the highest degree of Doctor in Theology (Th.D.), which required a year of graduate study in the Seminary, during which the student would complete the work in at least five of the special classes offered and in addition would present a thesis indicating original research or original thought.

The requirements for the doctorate were made more difficult later on.

From the coming of A. T. Robertson in 1888 to assist in Greek and in Homiletics, I gave my major attention to Hebrew and the Old Testament. I had made such progress by 1892 that I was elected to succeed Dr. Basil Manly, Jr., after his death, as professor of Old Testament Interpretation. I sought to develop interest in the Old Testament in the Seminary and among Southern Baptists.

## CHAPTER V

### Beginning of My Main Lifework

#### 1892-1895

**D**URING THE session of 1892-93 I was for the first time responsible for the department of Old Testament Interpretation. In Senior Hebrew there were twenty-five men, in Junior Hebrew forty-eight, and in Old Testament English one hundred fifty-four. I also taught six men in Aramaic, all of whom were superior students. One of this group, W. J. McGlothlin, was destined to have a great career among Southern Baptists. Another, D. G. Whittinghill, rendered excellent service for many years as a missionary in Rome, Italy; and Grant S. Housh, though totally blind, permitted no student to make a higher grade in Aramaic or any other subject.

The recitation period in Old Testament English was ninety minutes. To hold the attention of a hundred and forty men for an hour and a half is no easy task. The teacher has to be "on his toes" all the time. There were written exercises in both of the Hebrew classes; and the young teacher was ambitious to make his courses equal to the best in other schools. The volume of work in Senior Hebrew was increased until it was as difficult as Senior Greek. For the session of 1893-94 the class made "a critical study of Deuteronomy, portions of Jeremiah, certain selected Psalms, together with reading at sight in the historical books." One would think that the members of the Senior class were getting ready to become professors of Hebrew. It is not surprising that now and then a student thought his young professor was a tyrant, when he insisted on assigning long lessons and requiring the student to master them before passing the course. Few, if any, of his pupils of these early years worked harder than their young teacher. The same statement could be

truthfully made concerning my young colleague, Dr. A. T. Robertson. Broadus had shown us the way, and we were following his example.

#### THE CONVENTION IN NASHVILLE

I went to the meeting of the Southern Baptist Convention in Nashville on May 12, 1893. This was the first Convention I had attended after the Louisville Convention of 1887. At the meeting of the alumni of the Seminary, I asked for gifts for the Seminary Library and received a goodly number of pledges, most of them for five dollars. Truly that was a day of small things; but a lot of love accompanied the gifts.

#### LARGE GIFTS FROM THE NORTONS

If preachers found it difficult to give more than five dollars to their Alma Mater, God raised up friends who could make large gifts to the equipment and endowment of the Seminary. From the coming of Dr. Boyce to Louisville in 1872 to raise endowment, on through the years George W. Norton and his brother, Wm. F. Norton, had shown interest in the Seminary and kept making liberal contributions to its upbuilding. Two of the largest gifts were made in 1892 and 1893. George W. Norton and the widow of his brother promised to give sixty thousand dollars for an administration building, as soon as the endowment of the Seminary should reach a certain amount. In 1892 Norton Hall was erected. The Norton family gave in addition five thousand dollars, the income from which should be used to keep Norton Hall in repair.

At the meeting of the Board in 1893, thanks were voted to Mrs. Minnie Norton Caldwell for a large gift of property as an endowment of the President's Chair. The property was sold for approximately sixty thousand dollars and the money turned over to the financial board. It stands on the books of the financial board as the "William Beverly Caldwell Fund," with no

reference to President Broadus, in whose honor the gift was made. This change in the name of the fund was probably due to the modesty of President Broadus. Whatever became of the "Broadus Chair" for which \$31,000 had been raised as early as 1891? The Chair of the Interpretation of the New Testament was endowed by J. B. Harrison late in the administration of President Mullins, and the Chair of Homiletics has no special endowment to this day. Boyce and Broadus were never greedy of personal fame. They were the founders of the Seminary, and so long as the Seminary lives they will live also. May their ideals for the Seminary be cherished by all who have to do with administration and instruction in its halls.

#### SESSION OF 1893-94

This was in every way a prosperous year in the Seminary. Dr. Broadus was at his best until near the close of the session, when his physician discovered a distinct heart murmur. He had overtaxed his heart by lecturing nine hours a week in Old Testament for two weeks during my absence, due to illness. Dr. Whitsitt was guiding his classes in Church History and Apologetics in a masterly way, and Dr. Kerfoot was now at his best in Systematic Theology. Dr. Dargan was winning golden opinions in Homiletics and Ecclesiology. He was in great demand as pulpit supply. The colored janitor of Broadway Church was asked if he had heard Dr. Dargan preach. He replied in the affirmative and added, "That little man starts in G and ends in Gee whiz!"

Robertson was making Biblical Introduction intensely interesting and at the same time was laying broad foundations in Greek. Sampey was getting his stride in Old Testament English, working the Senior Hebrew men to the limit, and also having a good time with classes in Advanced Hebrew Exegesis and Arabic. I was teaching fifteen hours a week. This was at least 50 per cent more than the normal teaching load in the



Seminary. No wonder I went down with an abscess in the ear, and was out of the classroom for five weeks in January and February, 1894.

A most valuable addition to the teaching staff undergirded the work in 1893-94. Three young men were appointed as tutors, each of whom had the teaching gift. W. J. McGlothlin was my helper in Hebrew and took care of the Junior Class during my illness. John S. Tanner was tutor in New Testament and later wrought nobly in the Bible Department of Baylor University until his untimely death. Tanner was a steam engine in trousers and a noble soul. W. R. Cullom was tutor in Theology, and has had a long and distinguished career as professor of the Bible in Wake Forest College.

#### A PAINFUL ILLNESS

In the latter part of January, 1894, I was laid aside by intense pain in the left ear. An abscess formed and sent me to bed. Carter Helm Jones, who was my pastor at McFerran Memorial Church, called to see me and as he sat beside my bed he affectionately stroked my brow, and at once the terrific pain in the ear ceased. The magnetic touch of love seemed to work a miracle. The pain returned after he went away, but not with such terrible violence.

I was sent to Alabama as soon as I was able to travel. Colonel and Mrs. George R. Farnham invited me to be their guest in Evergreen, Alabama.

I went to Mobile for a week as the guest of Mr. and Mrs. J. Curtis Bush. During this visit I heard from Mr. Bush his account of Lee's surrender. He was one of the Confederates who crowded around General Lee when he returned from his interview with General Grant in the McLean house, and heard his brief talk when he said: "We have fought the war through together. I have done the best I could for you. My heart is too full to say more."

During my illness and absence from Louisville I received letters from friends expressing love and sympathy and tendering friendly advice. Dr. W. L. Pickard, pastor of Broadway Baptist Church, Louisville, sent a letter overflowing with love and solicitude. I prized most of all a letter from Dr. Broadus urging me to remain in Alabama as long as might be necessary, and suggesting how I should care for my classes on my return. I was deeply moved by the following generous words: "Now be a dear good fellow, as you are, and do not be in too big a hurry to come back. You haven't the least idea how much all of us here, professors and students, do love you."

#### THE FIRST TH.D. GRADUATES

Four men met the requirements for the new degree of Th.D., having spent a session of eight months in resident graduate study, and having passed examinations in five special classes, and having presented a thesis indicating original research or original thought. The thesis of each applicant had been read by all the members of the Faculty and the Faculty voted unanimously in each case that the degree of Doctor in Theology be conferred. The four who received the degree of Th.D. in May, 1894 were Weston Bruner, Grant S. Housh, T. P. Stafford, and D. G. Whittinghill.

It was voted that the theses should be bound and placed in the Seminary Library.

#### W. J. MCGLOTHLIN PROMOTED

The Faculty recommended the appointment of an assistant instructor in Old Testament Interpretation and suggested the name of W. J. McGlothlin to the Board of Trustees. Mr. McGlothlin had made good as tutor during 1893-94. He was a most valuable addition to the teaching staff.

#### SESSION OF 1894-95

March 16, 1895 marks the close of an era in the life of the Seminary; for on that day the last of the four professors who

gave their lives to the founding and upbuilding of the Seminary passed away at 3:40 A.M. For almost thirty-six years Dr. John A. Broadus gave thought and unremitting toil to the training of young ministers in the Southern Baptist Theological Seminary. In the spring of 1894 his physician discovered a heart murmur, and advised Dr. Broadus not to undertake too much; but it was difficult to keep within bounds, for everybody wished him to speak and preach on important occasions. When his younger colleagues, Dargan and Robertson, would volunteer to relieve him of class work, he would reply that the students expected him to meet his classes as often as possible.

He aged rapidly during the last year of his life. The minutes of the Faculty record that the president was ill in November, and the minutes for January 3, 1895 says, "All present except the president, who was unwell."

During February and the early part of March the weather in Louisville was exceedingly inclement. Dr. Broadus went to his classes until he was taken seriously ill. A hush fell over the city of Louisville as the news spread that he was critically ill. At last the afternoon paper said, "Our chief citizen is dying." The leading Jewish Rabbi called to inquire as to his condition, and when told there was no hope he burst into tears and sobbed aloud. Professors and students felt as if each was losing his own father.

We followed his bier to Walnut Street Baptist Church and listened to addresses from a group of great men, and then marched to Cave Hill and saw the body of our chieftain laid to rest in the same lot in which the bodies of Boyce and Manly reposed.

When we turned away and left the cemetery, many of us were wondering how we could carry on without Dr. Broadus. To whom could we go now for counsel about our problems? Who now could speak the word that would rally Southern Baptists to their task? Our hearts were sad and discouraged.

## THE STUDENTS ENCOURAGE US

In this crisis the students of the Seminary did a gracious thing which brought cheer to our hearts.

The following communication from the students was received and ordered spread upon the minutes:

"To the Faculty of the Seminary:

"Feeling the great loss that we as students have sustained in the death of our beloved President, Dr. Broadus, we can in part realize what it means to you to be deprived of your wisest counsellor, and most faithful co-labourer. We therefore wish to express our abiding love for, and fidelity to the institution and our unlimited confidence in your efficiency as instructors and in your competency to conduct the affairs of the institution to even greater success.

"To this end we pledge our hearty co-operation with the Faculty in maintaining the high standards of the institution, and our individual efforts to enlarge its attendance and usefulness."

The Committee consisted of F. L. Coad, J. W. Willis, and H. Boyce Taylor. Dr. Whitsitt was made chairman of the Faculty until the meeting of the Board in Washington, D. C. in May.

## ADDRESS BEFORE THE BAPTIST CONGRESS

For some years the Baptist Congress served as a forum for the discussion of all sorts of questions of interest to the Baptist brotherhood. In November, 1894, in Detroit, the program included a discussion of "The Old Testament in the Light of Modern Scholarship." President W. R. Harper of the University of Chicago and Professor Brown of Newton Theological Institution espoused the views of the Kuenen-Wellhausen Critical School, while Professor Howard Osgood and I adhered more closely to the views of the Conservative School.



## DR. H. H. HARRIS IN THE SEMINARY

In the spring of 1895 Dr. Herbert H. Harris of Richmond College delivered three lectures on the Gay Foundation. He spoke on foreign missions. His presence in the Seminary was helpful to both the Faculty and the student body.

## THE CONVENTION IN WASHINGTON

In May, 1895, the Southern Baptist Convention met in Washington, D. C. A few weeks prior to the meeting I received a letter from Judge Jonathan Haralson, president of the Convention, requesting me to reply to the address of welcome. I took occasion in my brief speech to note the difference in attitude toward us Southerners after the lapse of thirty years. I reminded them that for four long years we had tried to get into Washington, but had been kept out by armed men, whereas now we were received with open arms.

## MEETING OF THE BOARD OF TRUSTEES

The most important question before the Board was the election of a president to succeed Dr. Broadus. Two names were put in nomination, Dr. W. H. Whitsitt and Dr. F. H. Kerfoot, both members of the Faculty.

Dr. Whitsitt was chosen as president and financial agent. Dr. Kerfoot was retained as treasurer and professor of Theology. Dr. Robertson was elected professor of the Interpretation of the New Testament, and Dr. Dargan as professor of Homiletics and Ecclesiology. Dr. H. H. Harris was elected professor of Biblical Introduction, and Polemic Theology. Inasmuch as Dr. Robertson would need assistance in Greek, and Sampey in Hebrew, Mr. McGlothlin was made assistant instructor in Old and New Testament Interpretation. President Whitsitt retained the Chair of Ecclesiastical History.

By appointment of the Faculty, W. O. Carver served as tutor in New Testament, and W. R. Cullom in Systematic Theology.

#### THE BROADUS MEMORIAL

Immediately after the death of Dr. Broadus, I undertook to raise sixty thousand dollars as a memorial to our great leader. Shortly before his death, Dr. Broadus had decided to undertake a special fund of fifty thousand dollars for the endowment of the Seminary Library. I sought to raise the proposed endowment of the Library as a memorial to Dr. Broadus, and an additional ten thousand to purchase a home for Mrs. Broadus. In all my efforts to raise money for worthy causes, I never found any task quite so easy as the raising of ten thousand for a home for Mrs. Broadus. This feature of the memorial also helped me to get a favorable hearing for the needs of the Seminary Library.

I called on Mrs. J. Lawrence Smith to learn from her the best way to approach her brother-in-law, Major Caperton. By following her advice, I got a favorable hearing, and the mail soon brought me a check for one thousand dollars, designated for the purchase of a home.

A week or two later I called on Mrs. Smith to tell her of my success and to thank her for showing me how to win a favorable response from Major Caperton. She then remarked: "I too wish to have part in this memorial and will give five thousand dollars, all of which I wish to go to the purchase of a home for Mrs. Broadus." I protested that she had given so much in the past to the Seminary that I had not intended to ask her for any contribution at all. She insisted that it was a privilege to show appreciation of the sacrifices Dr. Broadus had made for the Seminary. I do not know of any more thoughtful and generous friend of the Seminary than Mrs. J. Lawrence Smith.

The Norton family responded generously to my appeal.

My dear friend J. C. Bush gave me his check for five thousand dollars, and Col. D. P. Bestor, also of Mobile, sent me his check for five hundred, both for the Broadus Memorial Library Endowment.

During the session of 1895-96 I had to give major attention to my teaching, and so could not do much for the memorial. As the first anniversary of the death of Dr. Broadus drew near, I sent out a circular letter to a large group of the alumni urging them to take an offering for the memorial on the Sunday nearest March 16. But that was before the days of the Co-operative Program, and most of our churches were in the habit of taking their offerings for foreign missions and home missions in March and April. Of course the memorial had to wait. So great was the desire to honor Dr. Broadus that many contrived to collect small amounts and send them in. They would have done more in the summer and fall of 1896 but for the outbreak of war on Dr. W. H. Whitsitt in May, 1896.

A comfortable home on Third Street, Louisville, was purchased and deeded to Mrs. Broadus; and about eight thousand dollars was placed in the hands of the financial board for the Broadus Memorial Library Endowment.

#### SESSION OF 1895-96

President Whitsitt set himself the task of building up the student body of the Seminary. Throughout the summer of 1895 he was busy with his little stub pen writing short personal letters to old students throughout the South, asking them to speak for the Seminary at the meetings of the various district associations and to send him the names and addresses of prospective students. With meticulous care and patience, hundreds of personal letters written with a stub pen went out to young preachers inviting them to share the advantages of the Seminary. Largely through President Whitsitt's efforts, the enrolment of the students in 1895-96 rose to 318, the highest previous

number being 267. In spite of the passing of Dr. Broadus, the Seminary was in favor with Baptists everywhere. The members of the Faculty were working hard to maintain the high standards set by the founding fathers. The transition from the leadership of Boyce and Broadus to that of Whitsitt and his colleagues seemed to have been made successfully.

The coming of Dr. H. H. Harris added strength and wisdom to the Faculty. He was a born teacher, with long experience in guiding students. He took great interest in his young colleagues and urged us to seek further preparation by travel and study abroad. This would do much to correct any evil consequences of the policy of choosing future professors from graduates of our own Seminary.

Largely through the influence of Dr. Harris, it was agreed that I might plan for a tour of Bible lands. I was to have leave of absence, with salary continued, from about February 1, 1897. Dr. and Mrs. Rufus P. Johnston wished to make an extended tour of Bible lands about the same time, and we decided to travel together.

#### MEMBER OF LESSON COMMITTEE

In October, 1895, I was elected by the International Sunday School Lesson Committee to take the place made vacant by the death of Dr. John A. Broadus, who had been a member of the Committee for seventeen years. Dr. Warren Randolph, secretary of the Lesson Committee, wrote to Dr. J. M. Frost, corresponding secretary of the Sunday School Board of the Southern Baptist Convention, asking whether my selection would be acceptable to Southern Baptists. Dr. Frost heartily endorsed my appointment.

From my first meeting with the Committee in Montreal, Canada, in October, 1895, I took an active part in the work of the Committee. I was usually appointed as a member of the subcommittee who would prepare the draft of lessons to be



passed upon by the Committee at its annual meeting. As a specialist in the Old Testament, I was highly honored by my colleagues throughout my career on this important Committee. I was present at the meeting of the International Sunday School Convention in Boston in 1896 and received appointment as a member for the next six years.

#### LECTURING IN MISSISSIPPI COLLEGE

Professor J. W. Provine, chairman of the Faculty, planned a Preacher's Institute at Mississippi College for five weeks, and invited me to take the second week beginning February 11, 1896.

I lectured on some favorite characters of the Old Testament and had a delightful week. On my return to Louisville I received a letter from Professor Provine in which he said: "The boys are still talking about you. I never saw a man take everything by storm and capture all in sight as you did here." Make some allowances for the enthusiasm of a fine young educator who saw his plans working out well.

#### GRADUATES IN 1896

There were seventeen Full Graduates in 1896, all of whom have had an honorable career. Among leaders widely and favorably known were P. E. Burroughs, C. W. Duke, R. M. Inlow, T. T. Martin, H. Boyce Taylor, and W. F. Yarborough. Two men of scholarly ability received the Th.D. degree—W. O. Carver and John W. Loving.

#### THE SUMMER OF 1896

I accepted an invitation from Dr. R. A. Torrey to lecture on the Old Testament in the Bible Institute in Chicago, August 4-29. Mr. Moody, the founder of the Institute, was still living but not in residence during my stay. The atmosphere of the school was stimulating to one who delighted in interpreting

the Hebrew Scriptures as the message of God through the prophets.

Rev. G. Campbell Morgan was present for a week and lectured on Malachi. He was already an inspiring interpreter of the Scriptures.

On the morning of August 4, just before I delivered my first lecture, I had a wire from Louisville as follows: "John R., Jr., sends greetings. Mother and babe doing well." In my absence the mother gave the boy my name, and he has honored it from his birth until this good hour.

Heavy responsibilities came to me from the age of twenty-nine to thirty-three. I had in 1892 all the teaching in the Old Testament, with not a soul to help me, until W. J. McGlothlin became a tutor in 1893. I was elected to succeed Dr. Broadus on the International Sunday School Lesson Committee in 1895. I began to lecture on the Old Testament in colleges and Bible institutes. Lecturing on the Old Testament was my chief occupation for the next thirty years.

## CHAPTER VI

### A Period of Controversy

#### 1896-1899

**I**NOW come to the most difficult chapter of my MEMOIRS. If I tell all that I know about the reason for the bitter and persistent attack on President Whitsitt, I shall have to place in an unfavorable light at least two persons who had befriended me, both of whom, in spite of my spirited defense of the man they hoped to eliminate from the Seminary, still regarded me with friendly feeling.

#### EDITORS OF THE WESTERN RECORDER

Dr. T. T. Eaton had been editor of the *Western Recorder* several years prior to the outbreak of the Whitsitt Controversy in April, 1896. He was absent at the time in charge of a party touring Europe, Egypt, and Palestine. He had been for years pastor of Walnut Street Baptist Church, of which Drs. Broadus, Manly, and Whitsitt were members. He was a brilliant man, and was already exercising great influence among Southern Baptists.

Mrs. J. E. Peck, widowed older sister of Dr. Eaton, sat in the editorial sanctum and wrote widely for the paper. Her name nowhere appears, but her trenchant pen filled the editorial columns, and guided the policy of the paper. "Senex," a constant contributor to the *Recorder*, held precisely the same views that Mrs. Peck advocated in private and supported in unsigned editorials. The thin disguise of a *nom de plume* could not hide from a discerning reader the face and form of the gifted woman who sat day by day in the editorial office. Dr. Eaton might be overburdened with pastoral duties, or

conduct a party to Bible Lands; the *Recorder* would still be dynamic with editorials and "Editorial Varieties."

Mrs. Peck and Dr. Eaton had known Dr. Whitsitt when he was a student in Union University, while it was located in Murfreesboro, Tennessee, and presided over by their father. Eaton and Whitsitt had also served together in the Confederate Cavalry Corps led by General Nathan Bedford Forrest. Naturally it was easier to criticize the views and acts of one with whom they had lived on terms of intimacy than it would have been to take issue with the peerless Broadus.

A year or more before his death, Dr. Broadus said to me one afternoon as we were out for a walk together, "My pastor would like to succeed me as President of the Seminary, but it would be a mistake." There was no elaboration of the statement, and no hint as to the person Dr. Broadus would wish to succeed him.

But I could not forget the remark of our wise and revered leader. The election of Dr. Whitsitt by the Board to the presidency two months after the death of Dr. Broadus was well-nigh unanimous. There were a few Trustees who preferred Dr. Kerfoot. I do not think there was any mention in the Board, or in any newspaper, of Dr. Eaton for the presidency of the Seminary.

The first year of President Whitsitt's administration was highly successful. The Faculty gave him cordial support, and the enrolment of students rose to 318. The future of the Seminary seemed bright under his leadership.

#### THE WAR BEGINS

Dr. H. M. King of the First Baptist Church of Providence, Rhode Island, in an article in *The Examiner*, criticized Dr. Whitsitt for a statement in *Johnson's Cyclopedia* to the effect that the baptism of Roger Williams in 1639 was most probably



by sprinkling and not by immersion. If this were true, then the First Baptist Church of Newport was the first Baptist church in America. The Providence brethren had always claimed priority, and their pastor argued that they were right in so doing.

The article by Dr. Whitsitt on the Baptists in *Johnson's Cyclopedia* was read by persons of all denominations, and the *Central Methodist*, published at Cattletsburg, Kentucky, asserted that Dr. Whitsitt's discovery that the practice of immersion was first introduced among the Baptists in England in 1641, had knocked the bottom out of the Baptist position and claims. A correspondent who sent the extract from the *Central Methodist* to the *Western Recorder* asked: "Is this true?" "What did Dr. Whitsitt mean by writing that and publishing it in an Encyclopedia? What are the Trustees of the Seminary going to do about it? Does the *Recorder* agree with him?" In April, 1896, Dr. Eaton was conducting a party to Europe and Palestine, and Mrs. Peck alone was editing the *Western Recorder*. In reply to the correspondent's questions, she said, "It is true that Dr. Whitsitt wrote the statement quoted, and he meant by it just what he said, as he always does." The editor said nothing about possible action on the part of the Trustees of the Seminary. However, Dr. Whitsitt's theory was thrown out of court. "The *Recorder* very emphatically does *not* agree with Dr. Whitsitt. We believe—past all conviction to the contrary—that the Baptists adopted immersion in the year 30, and have been immersing ever since." No amount of evidence could persuade the *Western Recorder* that the people in England who began to be called Baptists about 1641 had ever before that time practiced sprinkling for baptism. The proofs collected by Dr. Whitsitt would not have the slightest effect in the *Recorder* office.

#### DR. SPENCER ATTACKS DR. WHITSITT

Dr. J. H. Spencer had long been a leader among Kentucky

Baptists. He was the author of a history of the Baptists of Kentucky, in two volumes. In an article in the *Western Recorder* of April 23 he referred to Dr. Whitsitt's article in *Johnson's Cyclopaedia* as "puerile." He also says that Dr. Whitsitt's views are "heretical." They may not be as hurtful as the views of Dr. Toy concerning the Bible, but they are described as "heretical," a word that would create alarm among our Baptist people. Already the approach to the question of the truth or the falsity of Dr. Whitsitt's thesis, that immersion was re-introduced in England in 1641, had become doctrinal rather than historical. The debate was thus open to all lovers of orthodoxy and did not call for any special knowledge of English Baptist history. If one will follow the controversy through three years, from its inception in the issue of the *Western Recorder* of April 23, 1896, to its conclusion in the retirement of Dr. Whitsitt in May, 1899, he must be impressed with the fact that the main question in the minds of the brethren who passed resolutions in the associations and conventions was the elimination of Dr. Whitsitt from the Seminary. Dr. J. T. Christian was almost the only opponent of Dr. Whitsitt who took seriously the matter of historical investigation to ascertain whether the thesis of Dr. Whitsitt had been established. Mrs. Peck and Dr. Spencer made the issue a question of doctrine rather than a question of history. Those who thought Dr. Whitsitt's views heretical urged that he should resign, or else be removed by the Board of Trustees. The issue became personal; and the retention or removal of Dr. Whitsitt from the Seminary was the subject of discussion among Southern Baptists.

#### I APPEAL TO DR. EATON

As I am not attempting a complete history of the Seminary, but the smaller task of recounting things with which I was personally connected, I may be allowed to refer to a brief but significant personal interview with Dr. Eaton shortly

after his return from Palestine. He had entered the Seminary Library to examine a book in the stack room. I greeted him warmly, and told him that I was especially glad that he was back home. I then referred to the war on Dr. Whitsitt, and suggested that he was the one man who could quiet the uproar; that he knew Dr. Whitsitt intimately, and that he was a sound Baptist; that a few lines from his pen in the *Western Recorder* would reassure the brethren. He replied that he saw no reason to interfere with the discussion. I made bold to press my appeal and said to him that some of us younger men were wondering whether he might not become a leader of Southern Baptists in the place of Dr. Broadus. He again repeated his purpose to let the discussion go on without intervening. Then I spoke my mind. "If you let this war against your friend, whom you know to be a sound Baptist, continue in the *Western Recorder*, you will still be a leader, but only of the reactionary wing among Southern Baptists." He gave his head a slight jerk, and with a characteristic sniff through his nostrils, replied, "I do not see it that way." He turned and entered the stack room in search of his book. My appeal had failed, and the war went on.

Two years later, at the meeting of the General Association of the Baptists in Kentucky in Hopkinsville, Dr. Eaton made the closing address of thirty minutes in support of resolutions introduced by Dr. J. S. Coleman. We insert the first of these four resolutions to show that elimination of Dr. Whitsitt from the Seminary was the foremost demand of the agitators: "Resolved, (1) That the Southern Baptist Theological Seminary shall not be allowed to make any report nor present any appeals of any sort whatever to this body so long as Dr. Whitsitt shall be in any manner connected with the institution."

#### MY DEFENSE OF "UNCLE BILLY"

I had been busy preaching and lecturing during July and August, 1896, while certain district associations in Kentucky

were passing resolutions against Dr. Whitsitt. I returned from Chicago in time to be present as a messenger at the Long Run Association, which met in Walnut Street Church, Louisville, the first week in September. Naturally the friends of Dr. Whitsitt wished an expression of confidence from his home association, and Dr. M. Cary Peter introduced such a resolution. At once the opponents of Dr. Whitsitt introduced a brief substitute resolution as follows: "Resolved, That we believe the Bible is the only and the all-sufficient rule of faith and practice. We believe that immersion of believers for baptism began about the year A.D. 30 and that wherever there have been Baptists, this has been their practice." The minutes continue, "After remarks by H. A. Vaughan, J. M. Weaver spoke opposing both the resolution and the substitute and moved to lay the whole matter on the table." This motion was not debatable, and the motion carried by 62 ayes to 47 noes. "Whereupon J. M. Weaver moved to expunge the entire matter from the minutes."

Oh, that mine enemy would make a motion that is debatable! I got the floor on the motion to expunge the resolution and the substitute, and could now speak at will. The effort to shut off debate, and prevent the friends of Dr. Whitsitt from testifying as to his high character and his ability to interpret history, had made me highly indignant, and I paid my respects in no uncertain terms to the political tricks of his critics. In order to have a good view of the audience I climbed into the pulpit and soon had the attackers on the defensive. The clerk of the association described the speech in one brief sentence: "J. R. Sampey spoke against this motion amid many interruptions and at great length."

On the following morning the association adopted compromise resolutions, which commended Dr. Whitsitt as a brother of high character and a sound and scriptural Baptist, but declined to approve or reject Dr. Whitsitt's views as expressed in his articles in the *Independent* and in *Johnson's Cyclopaedia*.



The *Western Recorder* thus describes my apology to the association before it took up other business:

"Dr. Sampey again took the floor to shake hands with the Moderator and to say four things: 'I do not believe,' said he, 'I will ever inflict a speech on Long Run Association as long as that one I dumped on you yesterday. In the second place, I do not believe I will make any such wild gestures and jump over the pulpit as I did yesterday. Thirdly, Brother Moderator, I do not believe I will ever get half as "mad" as I was yesterday. And in the fourth place, I hope, in the goodness of God, nobody will ever stir me up to get as "mad" as I was yesterday.' This closed the episode."

In the fall of 1896 Dr. Whitsitt published "A Question in Baptist History," in which he presented in a masterly way the arguments for his thesis that immersion was introduced in 1641 among a group of people in England who presently became known as baptized Christians, or Baptists.

On December 28, 1896, I received a letter from Dr. Eaton asking me to prove in the *Western Recorder* the charges implied in my speech before the Long Run Association. I declined to debate the charges against the editors in their own paper. He then insisted that I retract the charges, and again I declined, saying that I could not retract what I believed to be true. A few weeks later I sailed on my trip to Europe and Palestine, and Dr. Robertson became the leader of the group defending Dr. Whitsitt against what seemed to us the unjust attacks of his critics. On my return from my tour at the end of July, 1897, I took my place in the ranks, under the leadership of Dr. A. T. Robertson.

#### THE SOUTHERN BAPTIST CONVENTION OF 1897

The Southern Baptist Convention met in Wilmington, North Carolina, in May, 1897. According to its by-laws the Board of Trustees of the Seminary met one day in advance of the meet-

ing of the Convention and gave careful consideration to the complaints against Dr. Whitsitt. They finally adopted by a large majority a paper which guaranteed all reasonable freedom of research for professors in the Seminary, with a caution as to the publication of the results of such research. The action of the Board was gratifying to the friends of President Whitsitt. The Board invited Dr. Whitsitt to make any statement he might wish to make. On the morning of the day following he read to the Board an important statement.

Many years ago the "grapevine telegraph" reported Dr. Whitsitt as saying that this paper was brought to him late at night with the statement that if he would sign it, the controversy would probably be at an end. Trusting the judgment of his friends, he signed it. It became almost immediately the property of the public and was beyond recall.

The opponents of Dr. Whitsitt seized on the expression "What I wrote was from a Pedobaptist standpoint," and boldly affirmed that no true Baptist could ever write from a Pedobaptist standpoint. This unfortunate statement could not be satisfactorily explained, and became a club with which the opponents of Dr. Whitsitt belabored him and his friends. He could not reply that he was not the author of the expression; for his signature was at the bottom of the statement. Since he was unwilling to shift the burden to a true and tried friend, he suffered in silence.

Years later he showed the original statement to Dr. R. H. Pitt, editor of the *Religious Herald*, who identified the handwriting of another man.

#### KENTUCKY NOT SATISFIED

The first state body of Baptists to convene after the meeting of the trustees of the Seminary in Wilmington was the General Association of Baptists in Kentucky. At the meeting of the Association in Georgetown in June, 1897, Rev. J. A. Booth in-

troduced the following resolution, which carried by a vote of 105 to 78: "Resolved, that the Trustees of the Seminary from Kentucky be requested, and they are hereby requested, to urge, insist upon and vote for the retirement of Dr. Whitsitt from the Presidency of the institution and from the Chair of Church History." This meant that the war would go on, and that Kentucky would lead the attack.

The State Convention in each of four other states joined the agitation for the retirement of Dr. Whitsitt. They were Mississippi, Louisiana, Arkansas, and Texas. The attempt to make Alabama and Tennessee declare against Dr. Whitsitt failed, and this question was not seriously considered in the other states. Many district associations in the South especially in Kentucky, kept up the clamor for the elimination of Dr. Whitsitt.

In May, 1898, the Board of Trustees met in Norfolk, Virginia a day in advance of the meeting of the Southern Baptist Convention. About sixty communications on the Whitsitt matter had been received by the Board, most of them clamoring for the removal of Dr. Whitsitt from the Seminary.

The venerable Dr. Arthur Peter of Louisville introduced resolutions reaffirming the action of the Board of Trustees at the previous annual meeting in Wilmington in 1897.

#### KENTUCKY AGAIN SPEAKS

The General Association met in Hopkinsville in June, 1898. After rather bitter debate, the resolutions introduced by Dr. J. S. Coleman were adopted, yeas 198, nays 26. The resolutions revealed the purpose of the opponents of Dr. Whitsitt to keep up the agitation until he should be eliminated from the Seminary.

The men who had supported Dr. Whitsitt became alarmed over the threat to withdraw all support from the Seminary so

long as he was in any way connected with the institution. The question arose whether it would not be better for Dr. Whitsitt to resign, sacrificing himself in the interest of the institution that he loved. After conferences with one or more of his ardent supporters he sent the following telegram:

"Louisville, Ky.,  
July 13, 1898

To Hon. Joshua Levering, President Board of Trustees, Southern Baptist Theological Seminary, Baltimore, Md. I hereby resign my office as President of the Southern Baptist Theological Seminary and professor of Church History to take effect at the close of the session of 1898-9.

Wm. H. Whitsitt"

After the publication of this telegram the agitation subsided. Although Dr. Whitsitt gave no reason for the tender of his resignation, both friend and foe accepted the resignation as made in good faith. He was urged to resign by some of his former supporters.

Dr. Whitsitt did his best to make his last session in the Seminary as successful as possible. His dignity and humility were never more manifest. His heart was deeply wounded; but he bore his sorrow all alone. He was grateful for every manifestation of confidence and love on the part of the students, many of whom entered his classes in advance of the regular schedule, in order that they might have the benefit of his instruction. He was never more loved and honored by the students than during this last year.

#### AFTER WHITSITT, WHAT?

An open letter to the Trustees of the Seminary with the caption "After Whitsitt, What?" appeared early in 1899. This was a vigorous argument against the acceptance of the resigna-



tion of Dr. Whitsitt, from the trenchant pen of Professor S. C. Mitchell of Richmond College. It was an earnest appeal to the Trustees to stand for freedom of research and not to sacrifice a brave man in the supposed interest of an institution. The appeal was addressed to the Trustees of the Seminary, and made many of them hesitate to vote for the acceptance of the resignation.

#### THE RESIGNATION ACCEPTED

The Board of Trustees of the Seminary met in Louisville in May, 1899, with forty-five members present. The motion to accept Dr. Whitsitt's resignation was earnestly discussed, and and at 11 P.M. the vote was taken. On motion of Dr. Charles E. Taylor the question was divided, and the vote to accept the resignation as President was carried without division. On the question of accepting the resignation as Professor of Church History, the vote was 22 in favor and 20 against. Thus the long struggle ended with the retirement of Dr. Whitsitt.

About 10 P.M. Dr. W. E. Hatcher called me to the door of the room in which the trustees were assembled and asked me to go to Dr. Whitsitt and say to him that the vote would almost certainly go against him, and suggesting that he renew his resignation. I delivered the message, and Dr. Whitsitt replied, "No, I will wear my crown."

#### DR. WHITSITT'S CLOSING YEARS

Friends in Louisville gave a farewell dinner in honor of Dr. Whitsitt, at which many prominent citizens were present. After a year of rest he accepted the chair of Philosophy in Richmond College, where he taught until the spring of 1910. He died January 20, 1911, in his seventieth year.

#### ELECTION OF DR. GREENE

The Board of Trustees, after the acceptance of the resignation of Dr. Whitsitt, tendered the presidency and the professor-

ship in Church History to one of their own number, Rev. J. P. Greene, D.D., at that time president of William Jewell College, Liberty, Missouri. Dr. Greene promised to give the call due consideration. The Board gave me permission to make a statement that Dr. Greene would receive the cordial support of the members of the Faculty, if he should accept the presidency. On June 2 Dr. Greene declined the call.

The Executive Committee of the Board of Trustees requested Hon. Joshua Levering to call a meeting of the Board to consider the situation. A call was accordingly issued for a meeting in Atlanta on June 29. Thirty-six trustees were present at this epochal meeting.

Under the guiding hand of God, they chose Edgar Young Mullins as fourth president of the Southern Baptist Theological Seminary, after full and free discussion. The vote was unanimous.

#### DR. KERFOOT RESIGNS

If there had been no Whitsitt controversy, Dr. Kerfoot would probably have continued as professor of Systematic Theology in the Seminary to the end of his active life. His position in the Seminary became practically untenable by reason of his real or supposed attitude toward President Whitsitt. From the beginning to the end of the controversy he was ever ready to express his faith in Dr. Whitsitt as a man of exalted Christian character and a scriptural Baptist; but he was always careful to disavow any interest in his historical conclusions as to what happened among the Baptist of England in 1641. As time went on, it became known that he was keenly aware of the tactical blunders of his chief in the publication of his conclusions. He warned Robertson and me that we ought to be careful in speaking so strongly for Dr. Whitsitt, lest we be forced out of the Seminary with him. It was evident toward the close of the controversy that he had come to the conclusion

that Dr. Whitsitt would be driven out, and he set himself to the task of taking care of the Seminary and its interests. Whether he hoped that the trustees would turn to him as the administrative head of the institution to reinstate it in the confidence of the entire denomination, may be an open question; but the fact remains that Dr. Kerfoot was put in nomination by some members of the Board of Trustees for president or chairman of the Faculty every time the Board considered the question. At Washington in May, 1895, his name had been withdrawn when it became evident that the tide was running strongly in favor of Dr. Whitsitt. Again in Louisville in May, 1899, after the acceptance of Dr. Whitsitt's resignation, it was feared by some of the friends of Dr. Whitsitt that there would be an effort to elect Dr. Kerfoot as president. A group of the students made a protest against such action.

Through a member of the Board, Dr. Kerfoot sent a communication to the Trustees in which he requested that his name should not be considered for the presidency or for the chairmanship of the Faculty. He recounted some of his services to the Seminary, and how he had suffered almost as much as Dr. Whitsitt from misunderstanding and criticism. He was unwilling to be the occasion of further strife, and so insisted that he should not be put in nomination for the presidency. The Board sent a reply in which they expressed appreciation of the long and valuable service of Dr. Kerfoot and of his unselfish attitude in refusing to allow his name to be used in connection with the presidency.

Shortly after the election of Dr. J. P. Greene as president of the Seminary, Dr. Kerfoot was sent as the representative of the Southern Seminary at the celebration of Dr. Alvah Hovey's fifty years as a teacher in Newton Theological Institution. He was a guest in the home of Dr. and Mrs. E. Y. Mullins in Newton Centre. Mrs. Mullins in her *Intimate Biography* of her husband throws light upon the situation by the account of what

happened on the evening of June 7, 1899. "After the return home from the Jubilee Services they sat on the broad veranda and the guest and his host plunged into a discussion of the Whitsitt Controversy, Dr. Kerfoot holding that the Seminary president who had resigned May 11, 1899, had committed grave offenses; Dr. Mullins defending him. The discussion broadened and waxed warm and lengthened into the wee small hours. The next day Dr. Kerfoot had a wire of seeming significance and left hurriedly."

On June 29, 1899, the Board of Trustees met in Atlanta to provide an administrative head for the Seminary. Dr. Henry McDonald stated that he could not remain with the Board throughout the day, but asked permission to nominate Dr. Kerfoot as chairman of the Faculty.

Former Governor W. J. Northern then introduced a resolution that the Board elect a president of the Seminary. Dr. McDonald at once nominated Dr. Kerfoot for the presidency. Dr. W. E. Hatcher nominated Dr. E. Y. Mullins of Newton Centre. After twenty members had spoken, Dr. Connally, on behalf of Dr. McDonald, withdrew Dr. Kerfoot's name, and Dr. Mullins was unanimously elected.

If Dr. Kerfoot could have been made president of the Southern Seminary by a unanimous vote, his life ambition would have been gratified; but I do not for a moment believe that he ever asked anyone to nominate him. He had a group of ardent admirers and friends on the Board, and it was they who kept putting him in nomination.

Friends of Dr. Kerfoot on the Home Mission Board knew that he had the qualifications to make an excellent chief executive for their Board, and at this juncture they elected him as corresponding secretary. In July he announced his acceptance, and resigned from the Seminary. He was a casualty of the war on Dr. Whitsitt. Thus the two older members of the Faculty



passed out of the life of the Seminary, and at the age of thirty-five I became the Senior Professor.

In accepting the resignation of Dr. Whitsitt, the Trustees expressly reaffirmed their adherence to the principle of freedom of research, refusing to set up any new standards of orthodoxy. All that the critics had to show as the spoils of war was the elimination of one man from the Faculty. His love of truth and loyalty to the principles of our Baptist faith abide with us. The soul of Whitsitt goes marching on!

## CHAPTER VII

### Closing Years of the Nineteenth Century 1897-1900

#### *A Tour of Egypt and Southern Palestine*

**T**HROUGH the influence of Professor H. H. Harris, it had been agreed that I should have leave of absence for travel and study abroad. I decided to give chief attention to Palestine, but to include Italy, Egypt, Asia Minor, Constantinople, Athens, and Western Europe. Dr. and Mrs. R. P. Johnston, then of St. Joseph, Missouri desired to make substantially the same tour, and we decided to make it a party of three. Mrs. Sampey could not leave the two little children, even if the expense had not been prohibitive. I borrowed sixteen hundred dollars from my good friend, Mrs. J. B. Marvin, daughter of George W. Norton, Sr. When I asked her brother, George W. Norton, Jr., what security his sister would wish, he replied, "Nothing but your personal note."

It was agreed that I should arrange the itinerary in Asia and Africa, and the Johnstons would be responsible for Europe. During the year 1896 we were making preparations for the trip. We decided to use the tourist agencies for small sections, but to go as independent travelers, free to stay or go according to circumstances. For the extended tour in Palestine we engaged the services of Mr. Rolla Floyd, who for twenty-nine years had conducted parties through the Holy Land. He had an experienced staff, and selected three sure-footed horses in advance of our arrival.

#### DOUBLE WORK IN OLD TESTAMENT

In order that I might leave as little as possible of my teach-

ing to be done by my colleagues during my absence, I arranged with Professor Harris to borrow his hours in Biblical Introduction in the fall term of 1896-97 and to give him my hours in Old Testament during the second term. In this way I completed the work in Old Testament for the entire session by the end of January, 1897. Dr. Harris had light work in the fall of 1896. Just before he would have undertaken heavy work in the second term, he died suddenly on Feb. 4TH in Lynchburg, Virginia. The sad news reached me in New York as we were getting ready to sail for Naples. My first impulse was to return to Louisville and share with my colleagues the extra burden of teaching which would fall upon them by reason of the death of Dr. Harris; but a message from them bade me go forward with the tour.

#### HIGH LIGHTS OF MY TRAVELS ABROAD

Sailing on February 7, 1897, we landed at Naples twelve days later. A tour of Italy included many interesting places and was fraught with many unforgettable experiences. We were privileged to visit the Mammertime Prison, the traditional spot of Paul's imprisonment; and the Vatican Library, with its literary treasures. We saw the leaning Tower of Pisa, and visited Naples, Brindisi, and Alexandria. The trip through Egypt was filled with memorable experiences. Of course the chief objective of the tour was Palestine, where I revelled in the scenes that made real and vivid much of the Bible story dear to the heart of every lover of the Sacred Writings.

I went to Palestine to see how the topography fitted the Bible narrative. Our party was not content to follow the beaten track traversed by tourists. If space permitted, I should be happy to recount what I saw and learned as I walked where Abraham and Isaac and Jacob and Moses and David and Isaiah and the Lord Jesus and Paul and others walked in the Holy Land — the Land of the Book. Suffice it to say that my

faith was strengthened, my appreciation of the Bible heightened, my understanding deepened, and my teaching enriched immeasurably by these intensive, purposeful, carefully planned travels throughout the whole of Palestine and adjacent territory.

Embarking on a small French steamer on June 14, we began the return trip home, revisiting points in Italy and finding opportunity for brief stops in Switzerland. We had now spent more than five months on our tour, much of it rather strenuous, and I was getting homesick, or, as the Germans express it, I had *home-pain*, and it hurt. I held a conference with Dr. and Mrs. Johnston and asked them if they would not really think more highly of me, if I should postpone my tour through northern Europe and make a beeline to see my wife and babies. They were kind enough to say that they would like to have me continue with them, but frank enough to encourage me to return home at once.

I went from Geneva to Paris, where I spent five days, and on to London for four days. I engaged passage on the *Lucania* from Liverpool to New York. The *Lucania* at that time held the record for the fastest crossing of the Atlantic, and she came within two hours of her record trip.

I caught a fast train out of New York, and arrived in Louisville on July 31. And was I happy to see my wife and babies!

#### MY INTRODUCTION TO BIBLE REVISION

In 1883 Drs. John A. Broadus, Alvah Hovey, and Henry G. Weston were engaged to revise the New Testament, and they completed their labors a few years later.

For the revision of the Old Testament Drs. W. R. Harper, Ira M. Price, B. C. Taylor, and John R. Sampey were engaged in 1892, the various books being divided into four groups, each translator being responsible for his group alone. The translators



were never convened to consider the work of their colleagues. It was different with the New Testament. The three scholars, after careful preliminary study, would meet for a week at a time and go over the work together. Thus the revision is in every verse the joint work of the three able scholars. I do not know any translation of the New Testament which gives in modern English a more faithful rendering of the Greek New Testament.

As the youngest of the four Hebrew scholars, I fell heir to the later books in the Hebrew Bible—1 and 2 Chronicles, Ezra, Nehemiah, Esther, and the three poetical books of Ecclesiastes, Song of Solomon, and Lamentations.

#### INTENSIVE CRITICAL STUDY

On tables in my office and study I spread out the ancient translations of the Hebrew Bible, with standard lexicons and commentaries. I paid close attention to the Septuagint, the Syriac, the Latin translation by Jerome, and the fragments of the translation by Aquila, Symmachus, and Theodotion, as they are found in Field's Edition of Origen's *Hexapla*. Thus I sought to recover the true text. I have made liberal use of footnotes in the revision as published, thus indicating to the student the testimony of the ancient versions as to the text.

#### FOUNDING OF THE BAPTIST ARGUS

In looking about for an editor for an irenic Baptist newspaper, some of us who felt the need of such a journal thought at once of the Baptist pastor at Williamsburg, Kentucky, Rev. J. N. Prestridge, who was also editor of the *Baptist Evangelist*, a live newspaper with considerable circulation in the mountains of Kentucky, Tennessee, and Virginia. When we presented the question to Prestridge, he welcomed the opportunity with enthusiasm. In a letter of September 13, 1897, he wrote to me: "I can see clearly the paper I want the chance to make. What

a wealth of talent we have in the South unused!" He adds: "I can work as hard and live on as little as anybody who could at all fill this place in the new enterprise. I would be willing to put my life into it." And thus it came about that one of the most Christlike of our Baptists leaders found and embraced the opportunity to render signal service not only to his distressed brethren in Kentucky, but ultimately to the Baptists of the world.

The first issue of *The Baptist Argus* appeared in Louisville on October 28, 1897. The new paper, while friendly to Dr. Whitsitt, was not a fighting journal. It gathered news and kept its temper. It grew in favor at home and abroad. It had hard sledding financially, its editor receiving small compensation in money but much high appreciation for the bright and newsy paper that he gave us. Prestridge soon began to send complimentary copies of his paper to leading Baptists in all parts of the world, asking in return that they give him a news letter at least once a year. Gradually the paper earned the right to change its name to *The Baptist World*. A. T. Robertson and I were ready to contribute editorials whenever asked to do so, and E. Y. Mullins was available after July, 1899, when he became president of the Southern Baptist Theological Seminary.

But for J. N. Prestridge and *The Baptist World*, we might have waited many years after 1905 for the first Baptist World Congress and the organization of the Baptist World Alliance. It was A. T. Robertson who wrote the editorial which set forth the benefits that would accrue from a Baptist World Congress, and Prestridge promoted the movement until it became a historic fact.

In the crisis which confronted the Baptists of the South in connection with the Whitsitt controversy, J. N. Prestridge was God's gift to our brotherhood to promote harmony, and a forward-looking program. When he crumpled over in his chair

during his morning devotions on October 29, 1913, one of the loveliest Christians of his generation was caught up to meet the Saviour whom he loved and served.

#### SUMMER OF 1898

With my family I went to Manteo, on Roanoke Island, North Carolina, for an outing. My chief recreation was fishing in the Sound and at Oregon Inlet. One day my wife remarked that I did not have a full beard when we were married. I inquired whether she would like for me to give it up, and when she indicated that she would prefer me without full beard, I quietly went to the barber shop and asked the barber to remove my Assyrian beard with his razor. When I returned to the hotel, my little daughter, then five years old, remarked, "That looks like my papa."

Some of my students thought I lost in dignity by the change. It was fitting that the Greek professor should be clean shaven; but a Semitic scholar was running true to form with a full beard.

#### SESSION OF 1898-99

On July 13, 1898, President Whitsitt resigned. This was to be his last session in the Seminary. He kept his poise and showed no bitterness toward his foes. The session opened as usual on October 1, 1898, with a slightly decreased enrolment. The total number of students for the session was 262.

#### LARGE HEBREW SEMINARIUM

The *Seminary Magazine* had the following notice of my graduate class for the session: "The Hebrew Seminarium class under Dr. Sampey is nearly lost in Hebrew mysteries, but the rich, hidden truths they dig out of the Psalms pay for the work. There are fifteen in the class."

## DR. WHITSITT'S FAREWELL ADDRESS

The Board of Trustees having accepted the resignation of President Whitsitt at their annual meeting in May, the address of Dr. Whitsitt at Commencement on June 1, 1899 was his valedictory. He had been a member of the Faculty for twenty-seven years and had served as president for four years. We reproduce one paragraph from the farewell address: "I desire to present a parting request to all who have ever studied with me in The Theological Seminary. I beg them one and all to be always and everywhere orthodox, earnest Baptists; to stand fast in the ancient tenets of our denomination. In particular, I solicit them strongly to maintain and industriously to proclaim the fundamental Baptist doctrine of the universal spiritual church; that Church which Christ established on the rock (Matthew 16:18); the only church that has received and enjoyed the promise of unbroken succession; the only church that is identical with the Kingdom of God, and outside of which salvation is impossible."

## A NEW PRESIDENT FOR THE SEMINARY

Shortly after President J. P. Greene of William Jewell College declined the call to the presidency of the Seminary, the Executive Committee of the Board of Trustees of the Seminary requested Hon. Joshua Levering, president of the Board, to call a meeting of the trustees to consider the situation and make plans for the future of the Seminary. A call was issued for a meeting in Atlanta on June 29, 1899. Thirty-six members of the Board were present. Dr. W. E. Hatcher placed in nomination the name of Rev. E. Y. Mullins, pastor of the Baptist Church in Newton Center, a suburb of Boston.

Dr. Mullins, a graduate of the A. & M. College at Bryan, Texas, and of the Southern Baptist Theological Seminary in the famous class of 1885, was in his fortieth year. He had served as pastor in Harrodsburg, Kentucky, and at Lee Street, Balti-



more. He had also served for four months as associate secretary of the Foreign Mission Board of Richmond, Virginia. He had enjoyed almost three years of a prosperous ministry in Newton Center. There was no reason why he should wish to leave this delightful pastorate, which challenged the best that was in him. Dr. Mullins had not the slightest intimation that he was being considered for the presidency of his Alma Mater in Louisville. Twenty-two of the thirty-six trustees present spoke to the motion made by Dr. Hatcher, some enthusiastically supporting, with no one opposing it. Dr. J. W. Warder of Kentucky is reported to have said: "I seem to have seen something that Bro. Mullins wrote on the Whitsitt controversy in one of our denominational papers; but I do not recall what he said." Surely the good man's lapse of memory was of the Lord; for if he had brought out the fact that Dr. Mullins was friendly to Dr. Whitsitt, some of the Board would have opposed his election. As it was, the vote was unanimous.

The Board wired Dr. Mullins immediately and hoped they might have his acceptance before they left Atlanta; but the telegram was not delivered promptly. The Board asked its vice-president, former Governor, W. J. Northen, to go to Newton Center and confer with Dr. Mullins.

The first wire to Dr. Mullins on June 29 came from the alert editor of the *Baptist Argus*: "Congratulations! Send your photograph. Prestridge."

Dr. Mullins was visiting among his members, and the telegram was opened by Mrs. Mullins. She was at first puzzled; but on consulting one of our Southern papers saw that the trustees of the Southern Seminary were called to meet in Atlanta on June 29. She met her husband on the front porch on his return from his tour of pastoral visiting, and before he reached the top step shouted to him. "You have been elected president of the Southern Baptist Theological Seminary!" Her husband at first thought the idea was absurd; but other tele-

grams began to pour in, and he went down to the telegraph office and took charge of the wire, with the consent of his friend, the depot agent. He had been telegraphing off and on from the time he was thirteen years old, and was an expert at the business. He took the congratulatory messages as they came in and replied to them as they came. One operator missed the familiar style of the Newton Center agent, and called over the wire, "Who in h—— are you, anyway?" The reply came back, "Never you mind, just go ahead with your thunder."

On July 8 the acceptance of Dr. Mullins was announced by the vice-president of the Board. Dr. Mullins visited Louisville, and was greeted with great cordiality by the friends of the Seminary. On his return to the east he got off at Spring Station and spent a couple of days with me in the home of Joel Scott at Woodlake, Kentucky. I was exceedingly happy that he was to be my chief, and I assured him of the heartiest co-operation in his important and difficult task.

#### DR. KERFOOT RESIGNS

Dr. I. T. Tichenor had just recently retired as corresponding secretary of the Home Mission Board of the Southern Baptist Convention, and friends of Dr. Kerfoot offered him this important and challenging position. He accepted it, and tendered his resignation as professor and treasurer in the Seminary, to take effect on August 31.

This left both Church History and Theology without any teacher. Dr. Mullins was preparing to teach Church History; but he greatly preferred the department of Theology, and so stated after the resignation of Dr. Kerfoot. When Dr. Mullins was assigned to Theology, Dr. W. J. McGlothlin fell heir to Church History, a field in which he greatly distinguished himself.

## MEET B. PRESSLEY SMITH

The work of raising and administering the Students' Fund for aiding needy students had become so heavy that it was deemed best to select a consecrated and capable businessman to have charge of the fund. B. Pressley Smith, of Charleston, South Carolina was chosen and came to Louisville in the summer of 1899. He superintended necessary repairs in New York Hall, and conducted the work of student aid with such efficiency that he was a little later elected as treasurer of the Seminary. He retained the two offices until 1932, when he retired on account of age. Mr. Smith made a notable contribution not only to the financial but also to the spiritual life of the Seminary. In 1943 he fell asleep at the advanced age of ninety-one.

## INSTALLATION OF PRESIDENT MULLINS

The new session opened on Monday, October 2. The services of installation were held on Tuesday morning and evening. Hon. Joshua Levering presided, and addresses were made by President Charles E. Taylor of Wake Forest College, Dr. J. M. Frost of the Sunday School Board, Dr. I. T. Tichenor of the Home Mission Board, and Dr. R. J. Willingham of the Foreign Mission Board. In the evening Dr. Henry McDonald gave a brief history of the Seminary; John R. Sampey made the second address—the Faculty's greeting to the incoming president; Dr. W. E. Hatcher delivered the keys to the president-elect; after which President Mullins made his inaugural address on "The Seminary Ideals." He closed with an irenic note. It was evident that he wished the Seminary to be, as it had been, the theological school for all Southern Baptists.

During the session of 1899-1900 the attendance was 256, of whom 20 came from Texas.

President Mullins pursued an irenic policy in the administration of the Seminary. He was courteous and considerate

toward all. He did not always have fair sailing, as may be seen from the following reference to Dr. T. T. Eaton in Mrs. Mullins' story: "He was brainy, adroit, and clever, full of humor and an untiring antagonist. An account of Dr. Mullins' early bouts with him would make spicy reading. Dr. Eaton considered the new president in his youth as easy prey, and put forth many clever schemes to catch that unwary youth; but he found the youth equally wary and never off guard. After being checkmated a number of times, Dr. Eaton, who was a good sport, enjoyed the fray to the full; and when many of his followers were still clinging to the old issues with bitterness, Dr. Eaton was enjoying contacts with his antagonist."

#### EXAMINATIONS MADE SHORTER

After forty years of two all-day examinations in each class, the Faculty voted in 1899 to reduce the period of each examination to five hours. The physical strain was considerably reduced by the change, without any appreciable lowering of scholarly standards.

#### THE SOUTHERN BAPTIST CONVENTION

As long as the session of the Seminary opened on October 1, the meeting of the Convention came before the close of the session, and I seldom left my classes in order to attend the Convention; but in May, 1900, I accompanied Dr. Mullins to Hot Springs, Arkansas.

At the meeting in Hot Springs the Board elected Dr. Mullins as professor of Systematic Theology. The Fundamental Articles forbade the election of a professor at any other time than the annual meeting. Dr. George B. Eager, pastor of the First Baptist Church of Montgomery, Alabama, was chosen as professor of Biblical Introduction, and associate professor of Practical Theology. Dr. McGlothlin was made professor of Church History, and associate professor in Old Testament In-



terpretation. Dr. W. O. Carver was made professor of Comparative Religion and Missions, and associate professor in New Testament Interpretation.

#### MEET DR. EAGER

Dr. George B. Eager, born in 1847, had served in the Confederate Army for a year at the close of the War Between the States. He studied in the Seminary while it was located in Greenville. He had filled with distinction important pastorates in Virginia, Tennessee, and Alabama. He was a pleasing speaker, with literary and scholarly gifts, and, above all, a Christian gentleman. When students were inclined to criticize the professors for long lessons, or a little rough handling in the classroom, they would close with the remark, "But Dr. Eager is certainly a gentleman." With his cultured wife, he was a valuable addition to the teaching staff.

#### B. Y. P. U. CONVENTION

I was present in July at the Baptist Young People's Union Convention in Cincinnati, and made an address and conducted a conference. Ten thousand Baptist young people were present from all parts of our country. One of the outstanding addresses was made by Rev. William Ashmore on China. The mingling of our young people of the North and the South did much to promote understanding and unity.

#### SESSION OF 1900-1901

With the accession of Dr. George B. Eager, there were seven professors giving their best energies to the education and training of the young men in the Seminary. The enrolment for the session was only 231; but in the sessions that followed the attendance rose.

The members of the Faculty had a growing appreciation of the ability of President Mullins as an administrator and as a teacher. We settled down to vigorous work in our several departments.

## CHAPTER VIII

### Early Years of the Twentieth Century 1901-1905

**B**APTISTS took note of the opening of the new century by addresses in all their general bodies on the achievements of the nineteenth century and on the possibilities of the twentieth century. There was a good deal of optimism in the air. We did not know that a world war would break out in 1914, and that a global war of frightful destructiveness would follow twenty-five years later. In 1901 we hoped that nations would settle their differences by negotiation and arbitration.

#### PORTRAITS OF DOCTORS BROADUS AND MANLY

Shortly after the death of Dr. John A Broadus in March, 1895, members of the Conversation Club, composed of twenty-five leading professional and businessmen of Louisville, spoke of providing some suitable memorial of Dr. Broadus. A competent artist was engaged to prepare portraits of Doctors Broadus and Manly.

#### BUSY WITH THE PEN

During 1900 and 1901, I prepared notes on the Bible Readers' Course in the *Baptist Union* of Chicago, and wrote exegetical notes for the *Teacher*, of Nashville. At the earnest invitation of Dr. C. R. Blackall, I wrote several articles on Palestinian geography for the *Teacher*, of Philadelphia.

#### SUPPLY PASTOR AT GLEN'S CREEK

On April 17, 1901, Dr. McGlothlin sailed for Europe for study in the University of Berlin. During his absence for about

sixteen months, I served as supply pastor of Glen's Creek Baptist Church, Woodford County, Kentucky. As I had served this church as pastor for three years (1889-1892), it was pleasant to be in their homes again.

#### SESSION OF 1901-02

In the absence of Professor McGlothlin in Germany, B. H. Carroll, Jr., Th.D., served as tutor in Junior Hebrew, by appointment of the Faculty. He was a brilliant student, and would have distinguished himself in the Old Testament field if he had chosen to give himself to work in Semitics.

The total enrolment for the session was 242. Two young women preparing for the mission field were in attendance during the session.

Professor McGlothlin was absent throughout the session, studying in the University of Berlin. During the second term Dr. Eager was granted leave of absence to visit Egypt and Palestine with a tourist party. His most exciting experience was in a terrific storm on the Atlantic as he journeyed from New York to Naples.

Dr. Robertson conducted a Seminar in New Testament and I led a Seminar in Old Testament, making careful study of the prophets of the eighth century B. C.

At the opening of the Seminary in October, 1901, Dr. Mullins delivered his inaugural address on "The Task of the Theologian of Today." The address was published in pamphlet form and was warmly commended by thoughtful readers. In February, 1902, Dr. Mullins began a series of articles in the *Baptist Argus* on the atonement. These articles added to his reputation as a theologian.

#### SUNDAY SCHOOL LECTURES

\* The Sunday School Board of the Southern Convention provided funds for a lectureship on the Sunday school in the

Seminary for three years. Dr. W. E. Hatcher delivered three lectures February 19-22, 1902. These lectures were so helpful that the demand for similar courses every session was great. The Sunday School Board bore the expense until the Chair of Sunday School Pedagogy was established and endowed, with the co-operation of the Board.

#### ALMA MATER CALLS

In May and June, 1902, I had letters from professors, trustees, and other friends of Howard College asking me to accept the presidency of the college. These appeals to return to my native state and undertake the administration of my Alma Mater received careful consideration; but I had found my work and could not leave it.

#### THE INTERNATIONAL SUNDAY SCHOOL CONVENTION

From June 26 to July 1, 1902, the Tenth International Sunday School Convention met in Denver, Colorado.

In the Convention I presented the Memorial of B. F. Jacobs, who died a few days prior to the meeting of the Convention. I also made a brief address favoring the acceptance of an Advanced Course for two years, which had been prepared by a subcommittee consisting of Drs. A. E. Dunning, A. F. Schaufler, and myself. The Convention, fearing that such a course might interfere with the use of the Uniform Lessons, refused to authorize the course.

#### SESSION OF 1902-03

The enrolment for the session was 250. Dr. McGlothlin, back from Germany with Ph.D. from the University of Berlin, and Dr. Eager, home from his tour in Europe and Palestine, were present for duty on the opening day of the session. Forty men were enrolled in Senior Hebrew.

The course in "Special Theology," which was the successor of the course in "Latin Theology," was changed to "Biblical



Theology." Under Dr. Boyce this course was limited to the reading of Latin; under Dr. Kerfoot and Dr. Dargan some reading of Latin was still required; Dr. Mullins gradually reduced the readings from Anselm and Turretin, until in 1904-05 only textbooks in English were studied.

#### "BAPTISTICISM"

In 1902 Dr. Rufus W. Weaver advocated in the *Baptist Argus* the preaching of the characteristic doctrines of Baptists with earnest insistency, but in an irenic spirit. He coined for the proposed program of irenic Baptist propaganda the name of "Baptisticism." The discussion caught fire and spread among the Baptist newspapers; much of the comment being favorable.

#### "GLIMPSES OF THE PROPHETS"

On January 15, 1903, the *Baptist Argus* published the first of a series of articles entitled "Glimpses of the Prophets." Editor Prestridge had for some months been urging me to give him a series on the prophets.

#### IN MACON, GEORGIA

Under the direction of the Mission Board of the Georgia Baptist Convention, a Bible Conference was held in Macon, Georgia, February 18-25, 1903. I was asked to deliver fourteen lectures on the Old Testament. My dear friend, C. B. Willingham, invited me to be his guest during the conference. Nearly two hundred ministers attended the lectures. I had great joy in trying to set forth the characteristic messages of Israel's prophets to their own times and to ours. Addresses by distinguished brethren from Georgia and other states were grouped about the lectures on the Old Testament. It was for me a week of high endeavor and of delightful fellowship.

#### EFFORTS TO CAPTURE DR. MULLINS

In June, 1903, I received the following brief letter from a friend in Chicago: "I suppose you must know what is 'doing'

regarding the head of your institution. If not you *should know*." A serious effort to persuade Dr. Mullins to take a professorship in the Divinity School of the University of Chicago was being made.

Dr. Mullins had not found the work of the presidency in Louisville at all easy. The Baptists in Kentucky were in two hostile camps at the close of the Whitsitt controversy. Dr. Mullins came to the new work with an earnest purpose to make the Seminary a school for all Southern Baptists, as in the days of Boyce and Broadus. This policy did not appeal to partisans of either group. Additions to endowment came in slowly. The attendance of students did not grow rapidly. Worst of all, the health of Mrs. Mullins was seriously threatened, and her physician sent her to Chicago not merely for the summer but also for the winter. She had done fairly well in Chicago for two years. Might it not be better to give up the presidency in Louisville for a chair in the Divinity School in Chicago? It was a critical moment in the life of the Southern Seminary. Dr. Robertson and I did our best to persuade Dr. Mullins that he had found his lifework and that the difficulties would be overcome. He decided to stand by the Seminary.

In the fall of 1903, Mrs. Mullins returned to Louisville to make it her home for the remainder of her life. By the sale of the president's house on Fourth Street to the Public Library, in 1902, Dr. Mullins was free to build, in 1905, a new home in the Highlands. Mrs. Mullins found great pleasure in supervising the plan for the new home.

#### LECTURING IN MOODY BIBLE INSTITUTE

I delivered fifteen lectures on Isaiah in the Institute from July 14 to August 2, 1903. From August 3-14 I delivered a series of addresses at the Y. M. C. A. Camp on Lake Geneva, Wisconsin. August 15-28 I was again in residence in Moody Bible Institute, giving a series of studies in the Psalms. I had delightful

fellowship with Dr. James Orr of Scotland, who was lecturing in the Institute at the same time.

#### "THE GOSPEL IN THE PSALMS"

For the Sacred Literature Course in 1903-04 in the *Baptist Union*, I prepared twenty-five lessons on the Psalms. This course was widely used, and I had many letters of appreciation for the work.

As I look back over the activities of 1903, I wonder how I managed to add to my work in the Seminary so much of lecturing, preaching, and writing. The printers were often on my heels and the editor on my toes calling for copy; but I was in the prime of life, and my heart was in my work.

#### SESSION OF 1903-04

The enrolment of students for the session rose to 273, a substantial increase over the previous session. This was encouraging to President Mullins, whose happiness was increased by the presence of Mrs. Mullins and her improved health.

#### PORTRAIT OF WILLIAM WILLIAMS

In 1904 I raised money sufficient to pay for the painting of a portrait of Dr. William Williams, one of the original professors of the Seminary.

#### SUGGESTION OF A WORLD BAPTIST CONFERENCE

The *Baptist Argus* for January 7, 1904 had reports from the Baptist correspondents all over the world. In the issue for January 14 appeared a brief editorial with the caption, "Why Not a World's Baptist Conference?" The editorial was written by Dr. A. T. Robertson. The suggestion was made that Baptists send some of their mission and educational leaders to London for a conference on Baptist world problems. "If such a confer-

ence led afterwards to a Pan-Baptist Conference on a larger scale as to attendance, well and good. We merely throw out the suggestion with no desire to press it on anybody. We invite the Baptist forces of the world to consider it."

This editorial set in motion forces which led to the meeting of the Baptist World Congress in London in the summer of 1905, and to the formation of the Baptist World Alliance. Robertson and Prestridge were men of vision, and partners in the movement to bring the Baptists of the world into a closer fellowship.

The suggestion of a Pan-Baptist Congress met a warm response from all parts of America. In the issue of March 17, 1904 there is a letter from Rev. J. H. Shakespeare, Secretary of the Baptist Union of Great Britain and Ireland, in which he also approves the idea, and suggests that the proposed Baptist Congress be held in July, 1905. He asks that a resolution from the Southern Baptist Convention and Northern Baptist Societies be sent to him. Mr. Shakespeare did much to make the Baptist Congress a success.

#### RETURN TO THE PASTORATE

In January, 1904, I supplied the pulpit of the Forks of Elkhorn Church. The spiritual life of the church had declined and the young pastor had resigned. I was asked if I would not consent to preach for them one Sunday in the month. I received a letter from the clerk of the church at the end of the month in which he says, "This is to notify you that you have been officially, unanimously and gladly called to the pastorate of Forks of Elkhorn Church." Thus began my second pastorate with this historic rural church, continuing until December, 1914.

During the summer of 1904, I was assisted in revival services by Rev. O. L. Powers, the young pastor of Providence Baptist Church at Woodlake, four miles away. Nineteen persons



were received for baptism. On the closing night of the meeting I opened the doors of the church and H. P. Mason, one of the leading citizens of the community, came forward asking for baptism. The congregation which assembled the following Sunday to witness the baptism of this widely known businessman was twice as large as the group that witnessed the baptism of nineteen persons a week earlier. The church began to prosper, and after January, 1905, I occupied the pulpit two Sundays in each month.

In the spring of 1904, I was asked to become pastor at Glen's Creek Church, and agreed to serve them for one year. Thus as a nonresident pastor I was again brought into pleasant and intimate touch with many families in two communities that I had served as a young man.

I am persuaded that my experience as a pastor made my teaching of young preachers in the Seminary more practical and vital.

#### THE BAPTIST REVIEW AND EXPOSITOR

In 1903 the members of the Faculty met in my office in the Library for fellowship and intellectual improvement. We organized what is called the Faculty Club. At each meeting one of the professors would read a paper intended to inform his colleagues of the progress of study in his department. Soon the idea of founding a theological quarterly was broached, and in April, 1904, the first issue of the *Baptist Review and Expositor* appeared, under the auspices of the Faculty Club of the Seminary. President Mullins was editor in chief, all the professors were editors, and there were associate editors from other institutions. The *Seminary Magazine* passed out of existence.

The first issue of the new quarterly met with a favorable reception. Rev. James Hastings, of Scotland, devoted considerable space to words of appreciation of the new quarterly, call-

ing special attention to the article by President Mullins on "Is Jesus Christ the Author of Religious Experience?" I had an article on the Code of Hammurabi, followed by another on the same subject in the July issue.

After some years the name of the quarterly was changed to *The Review and Expositor*. One of the most popular features of the quarterly through all the years has been the department of book reviews.

#### THE NASHVILLE CONVENTION

At the meeting of the Southern Baptist Convention in Nashville in May, 1904, the Seminary had a fine hearing. I spoke of the need of money for the Library for the purchase of books and for permanent endowment. I received a considerable number of small gifts through the following weeks. President Mullins made a strong appeal for an enlarged endowment. He came to the Convention with a subscription of more than ten thousand dollars in amounts ranging from five hundred to five thousand dollars. Dr. W. E. Hatcher engineered the collection in his happiest manner. The total in cash and pledges was more than fifty-three thousand dollars.

#### SESSION OF 1904-05

The total enrolment for the session was 264. Fifty-five women, of whom sixteen were unmarried, attended classes but were not matriculated as regular students. By vote of the Board of Trustees the Faculty were authorized to admit women to their classes. From 1903 to 1907 the Seminary really had a training school for women workers, which grew in number. Dr. W. O. Carver taught the women in a class called the Personal Workers. Thus he was closely identified with the work of training young women from 1903 to his retirement in 1943.

**"THE SONS OF THE PROPHETS"**

An annual for the session of 1904-05 was issued under the editorship of George Hyman of Georgia, with the title, "The Sons of the Prophets." Stamped on the cloth binding in my chirography are the corresponding Hebrew words. I could wish that other classes had similar annuals; for it is a great pleasure to look at the many pictures of individuals and groups through the booklet.

**DICTIONARY OF CHRIST AND THE GOSPELS**

On November 4, 1904, Rev. James Hastings of Montrose, Scotland, wrote me asking me to prepare several articles for his proposed "Dictionary of Christ and the Gospels." I wrote on "David," "Decapolis," and other topics. Dr. Mullins, Dr. Robertson, and other professors also prepared articles for the Dictionary.

**DR. ROBERTSON STUDIES IN OXFORD**

Dr. Robertson had expected to sail for Europe with his family about February 1, but illness of his children detained him for some weeks. He visited Cambridge and other centers where there were great libraries; but his best work in research was done in the Bodleian Library at Oxford.

**THE SOUTHERN BAPTIST CONVENTION IN KANSAS CITY**

I delivered an address, at the request of Secretary R. J. Willingham, on "Missions in the Roll of Isaiah." I also spoke at the meeting of the Seminary Alumni on May 11.

**"WHY IS CHRISTIANITY TRUE?"**

During 1904 Dr. Mullins prepared a series of studies in the Sacred Literature Course of the B. Y. P. U. of America entitled,

*Why Is Christianity True?* Within a few weeks the first edition was exhausted, and a second printing of three thousand copies "went like hot cakes." The book met a felt need, and has continued to be a good seller to the present time.

In view of his purpose to remain in Europe, after the Baptist Congress in 1905, for five or six months, Dr. Mullins requested the Executive Committee of the Board of Trustees to make me acting president during his absence.

#### SUMMER BIBLE SCHOOL AT BAYLOR

During the second week in June, 1905, I delivered twelve lectures on Isaiah in the Summer Bible School of Baylor University. There were almost two hundred pastors and educators in attendance. The school was held June 9-23, during a season of intense heat. The interest was deep and the fellowship delightful.

#### MULLINS ON BAPTIST CONGRESS

The Seminary has had a large part in the Baptist World Alliance from its origin until now. Many of its alumni were present at the Congress in 1905.

I quote from a personal letter of July 20 from Dr. Mullins: "The Congress was a great success. It marks a new epoch in the history of Baptists. You will of course see full reports in *Argus* and *Herald* and I need not write in detail about it. Carver, on the regular programme, gave a fine address, and Robertson, in a ten minute voluntary address in a general discussion, made a great hit. Prestridge, as American Secretary, was toasted beyond all his past experience." We may add that many regarded the address by Dr. Mullins as the outstanding address of the Congress, an estimate in which Dr. John Clifford and Rev. J. H. Rushbrooke concurred.



Dr. Mullins visited Switzerland, and went to Berlin for a season of study. He returned home about the middle of November, after an absence of five months.

#### GROWING INFLUENCE OF THE SEMINARY

The professors in the Seminary could no longer be called "The Boys' Brigade"; for each of the seven teachers was now in middle life, and each had become a master in his department. Textbooks were already flowing from their pens, and others would follow in a few years. The first edition of my *Old Testament Syllabus* appeared in 1901. It was enlarged in later editions, and is still used as a textbook in the Southern Seminary and other institutions.

My extramural lecturing on the Old Testament took me before large groups in six different states during the first five years of the twentieth century. The cloud was already bigger than a man's hand, and within a few years the heavens were black with clouds thundering forth the teaching of the Hebrew Scriptures.

# CHAPTER IX

## From the Baptist World Congress to the Jubilee of the Seminary 1905-1909

**W**RITING to me on September 15, 1905, my wife said: "Nineteen years ago tomorrow I gave myself into your care and keeping. God has richly blessed us and we have indeed had a happy life."

### GROWING INFLUENCE OF THE SEMINARY

From the Baptist Congress in London in 1905, the Southern Baptist Theological Seminary enjoyed added prestige among the Baptists of the world. President E. Y. Mullins, Professor A. T. Robertson, Professor W. O. Carver, and Editor J. N. Prestridge were widely and favorably known by Baptists of all lands.

### SESSION OF 1905-06

The enrolment for the session was 253, a slight decrease from the session of 1904-05.

Forty-eight ladies attended classes regularly, without matriculation in the Seminary proper. The Woman's Department was drawing unmarried women to the number of sixteen.

In the Hebrew Exegetical Seminarium we studied the entire roll of Isaiah, and in parallel reading took all of First Kings and twenty chapters in Second Kings. In the English Old

Testament Seminarium we studied the Major and Minor Prophets, with Orelli's *Old Testament Prophecy* as a guide.

In February, 1906, the Sunday School Board Lectures were delivered by Bishop John H. Vincent and four other speakers. The lectures were given in Broadway Baptist Church. A thousand persons crowded the church auditorium to hear Mr. Marion Lawrance on "That Big Boy of Yours."

#### LECTURING IN MISSOURI

In March, 1906, I was invited to deliver a series of seven lectures in the Baptist church in Liberty, Missouri, the seat of William Jewell College, the general topic being "Mountain Peaks of Old Testament Revelation." The lectures lasted for an hour each. Rev. Alfred Pittman wrote in the *Baptist Argus*, "Dr. Sampey's personality and method won the people of Liberty. In spite of inclement weather, the crowd each night numbered upwards of a thousand."

#### TENNESSEE BAPTIST ENCAMPMENT

Rev. T. B. Ray, pastor of Immanuel Baptist Church, Nashville, was chairman of the committee which promoted the first Tennessee Encampment at Estill Springs, June 26 to July 6, 1906.

I delivered ten lectures under the caption, "Studies in the Early Prophets." On July 4, "Good Citizenship Day," I spoke on "Isaiah, the Inspired Statesman."

B. W. Spilman on the Sunday school, and L. P. Leavell on the B. Y. P. U., were my running mates throughout the encampment. In the years that followed we often met on the same platform, and never grew tired of one another.

#### ELECTIONEERING AT MILLVILLE

I was back in Kentucky in time to help in the Local Option election in Woodford County on September 20, 1906.

Having been pastor at Millville for three years, I had baptized a considerable group of boys and men. I spent all of election day near the polls and made it my business to speak privately to every man with whom I had influence. "When you go in to vote, I have only one suggestion to make: Vote as you think the Lord Jesus would have you vote." I took occasion to inquire of many how they voted, and got the same answer from all. "After what you said, Brother Sampey, I had to vote dry!"

The wets thought they would carry the precinct by at least a hundred majority, as the voting place was between two distilleries employing many men; but we held them down to a majority of nineteen, and the county went dry by more than five hundred majority.

#### SESSION OF 1906-07

The enrolment rose to 294, and Dr. B. H. DeMent was elected to the new Chair of Sunday School Pedagogy, assisting also in Theology and Hebrew. Dr. DeMent was greatly beloved in the churches he had served in Kentucky and Texas. There were now eight full professors in the Faculty, besides the efficient teacher of public speaking, Dr. T. M. Hawes, who had served since 1884.

The number of women enrolled in the classes was 76, of whom 24 were unmarried.

#### A CITY-WIDE TRAINING SCHOOL

Under the auspices of the Sunday School Board of the Southern Baptist Convention, an institute for Sunday school teachers and officers was held in Nashville, beginning December 13. The lecturers were John R. Sampey on the Bible, B. W. Spilman on Sunday school history and organization, and L. P. Leavell on the pupil. The attendance from the city of Nashville was large and the interest was deep. At the close of the Institute, Dr. G. C. Savage presented a gold watch fob to each of the three



teachers. When the speech of presentation was over, I turned to Leavell and said: "Spilman is the dean among Southern Baptists in Sunday school work; let's get him to reply for us." Leavell readily agreed, and Spilman began by saying, "Has it come to this, that they are now giving us gold, when formerly we met with rebuffs?" This first city training school was the beginning of better days for the Sunday school among Southern Baptists.

#### LESSONS ON THE ETHICAL TEACHING OF JESUS

In 1906 I prepared for the International Lesson Committee a course of lessons for advanced classes on "The Ethical Teaching of Jesus." The draft of proposed lessons was approved without change. At the request of Dr. I. J. Van Ness of the Sunday School Board, I wrote the treatment of the lessons, which appeared in quarterly form during 1907, and later was bound in book form.

#### MY FAMILY SAIL FOR EUROPE

In May, 1906, the Board of Trustees gave me leave of absence for the second term of the session of 1906-07. On February 7, 1907, we sailed from New York on the steamship *Neckar* of the North German Lloyd, for Naples. In addition to my wife and three children, we admitted to our party Mrs. Charlotte M. Payne and her son, then a lad in his ninth year. Three years later, Mrs. Payne became the wife of my dear friend, Dr. Rufus W. Weaver.

I was able to secure passage on a steamer on which first-class and second-class cabin passengers were thrown together, the cost of passage at the second cabin rate of only fifty-five dollars from New York to Naples.

By careful planning "believe it or not," I met all the expenses of the entire party of seven during ninety days in Italy

for fourteen dollars a day. In Rome I studied conversational Italian in the Berlitz School for six weeks.

Our tour included the city of Rome, points in Northern Italy, the wonderland of Switzerland, and some important centers in Germany. We left Baden by train on August 1, and after a tiresome journey came to Bremen, where we boarded the *Grosser Kurfurst* for New York. At Cherbourg Mrs. Payne and Mason came aboard and made the return passage with us to New York.

#### RESIGNATION OF DR. DARGAN

After fifteen years in the Seminary, Professor E. C. Dargan resigned in May, 1907, to accept the pastorate of the First Baptist Church, Macon, Georgia. The determining factor in the change from the professor's chair to the pastorate was the fact that Mrs. Dargan was not happy in Louisville after the death of her only daughter. Dr. Dargan loved the Seminary deeply, and his work as a teacher of the art of preaching enlisted all his powers. His going was a grief to me, for we were devoted friends.

#### ELECTION OF DR. GARDNER

In May, 1907, the Board elected Dr. C. S. Gardner to succeed Dr. Dargan in Homiletics. He was well qualified to follow Broadus and Dargan in the department of Homiletics. He was particularly well equipped in psychology and sociology, as well as in the art of sermonizing. He gave to the Seminary twenty-two years of highly efficient teaching. Dr. Dargan had introduced a course in Christian Sociology, and Dr. Gardner improved this course and made it one of great value to the students.

#### HAPPENINGS IN 1907

On January 11, 1907, Founders' Day in the Seminary was observed for the first time. Dr. Lansing Burrows delivered an

address on "Dr. James P. Boyce," and Dr. W. H. Whitsitt spoke on "Dr. John A. Broadus." Dr. Boyce was born on January 11, 1827, and Dr. Broadus was born only thirteen days later.

In the summer of 1907, Miss Virginia Taylor gave up her position as superintendent of New York Hall. She was succeeded by J. C. Vick.

#### SESSION OF 1907-08

The enrolment for the session was 277. Among the students matriculating in the fall of 1907, the name of Jesse B. Weather-  
spoon of North Carolina appears. He was the first of the present Faculty (1944-45) to enter the Seminary.

In the session of 1907-08, instead of two terms, the year was divided into four quarters of two months each; and the examinations were reduced to two hours instead of five hours. The change to three terms in the session was introduced in 1940-41.

It should be noted that in the days when the professors graded all examination papers, twenty persons out of one hundred twenty-eight failed to reach the passing mark of seventy-five in Old Testament. We still maintained high standards, such as John A. Broadus brought with him from the University of Virginia.

#### FOUNDING OF W. M. U. TRAINING SCHOOL

Mrs. Maud R. McLure accepted the position of principal of the Woman's Missionary Union Training School, to which she had been elected by the W. M. U. of the South.

At the opening of the Training School in October, Dr. J. M. Frost appeared with a check for \$20,500 from the Sunday School Board to pay for the home of the Training School at Preston and Broadway.

## THE BOSTON CONFERENCE

W. N. Hartshorn, chairman of the Executive Committee of the International Sunday School Association, called a conference of members of the Lesson Committee, the Executive Committee and the Editorial Association of writers and publishers of lesson helps to consider the question of the lesson system for the future. The conference was held in the home of Mr. and Mrs. Hartshorn at 54 the Fenway, Boston, on January 2-3, 1908.

We spent the better part of two days in friendly discussion and finally adopted by unanimous vote the following: "It is the conviction of this conference (1) That the system of a general lesson for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday schools of North America. Because of its past accomplishments, its present usefulness and its future possibilities, we recommend its continuance and its fullest development.

"(2) That the need for a graded system of lessons is expressed by so many Sunday schools and workers, that it should be adequately met by the International Sunday School Association, and that the Lesson Committee should be instructed by the next International Convention to continue the preparation of a thoroughly graded course covering the entire range of the Sunday school."

Dr. I. J. Van Ness was the author of the first recommendation, and Dr. M. C. Hazard of the second. The Convention in Louisville in June, 1908, adopted both recommendations.

## FOUNDERS' DAY

At the second observance of Founders' Day in the Seminary, January 11, 1908, I spoke on "The Life of Dr. B. Manly, Jr.," and Dr. T. P. Bell on "The Outlook of the Seminary in the Light of the Past."



## THE SUNDAY SCHOOL BOARD LECTURES

In February, 1908, the chapel of Norton Hall was filled with eager audiences listening to Marion Lawrence, Rev. J. F. Herget, Dr. R. H. Pitt, Landrum P. Leavell, Rev. L. R. Scarborough, and other speakers. President Mullins closed with a lecture on "The New Sunday School Awakening."

## "THE BAPTIST WORLD"

In the *Baptist Argus* of April 23, 1908, is an announcement of the formation of a strong company called The Baptist World Publishing Company. The new company brought up the *Baptist Argus*, and on May 7 the name was changed to *The Baptist World*.

## THE CONVENTION IN HOT SPRINGS

On May 14, 1908, the Southern Baptist Convention met in Hot Springs, Arkansas. The Board of Trustees of the Seminary had prepared a report requesting the Convention to approve of a special campaign in the interest of the endowment of the Seminary. I learned that the committee had named \$400,000 as the amount of additional endowment to be sought. I interviewed two of the trustees, Dr. T. S. Potts and Capt. J. W. Dillard, and explained to them that the immediate needs of the Seminary could not be met by the addition of only \$400,000 and suggested that the Board should ask for \$600,000. They readily agreed and suggested that I speak to others. President Mullins promptly agreed to the proposed change and asked me to speak to Dr. W. W. Landrum, chairman of the committee to report to the Convention. Dr. Landrum promptly accepted the raise to \$600,000. The Jubilee Endowment Campaign of 1909 actually added \$670,000 to the permanent endowment of the Seminary.

## INTERNATIONAL SUNDAY SCHOOL CONVENTION

The twelfth convention was held in Louisville in the middle of June, during excessively hot weather. Men on committees

worked with coats off. The Lesson Committee met two days prior to the convention and revised the lessons for 1910. They recommended the adoption of the findings of the Boston Conference as to the continuance of the Uniform Lessons and the construction of graded lessons for all ages. Their report was unanimously adopted.

Those of us who served on the subcommittee to select minutely graded lessons from 1908 to 1914 gave much more time than ever before had been required. I gave almost thirty working days each year for six years to graded lessons. The Graded Lesson Conference, of which Mrs. J. W. Barnes was chairman, did the initial work, handing to Dr. Ira M. Price, secretary of the Lesson Committee, lessons that were carefully chosen and presented for our revision. There was frequent conference between our subcommittee and the experts who collaborated with us.

#### A PERMANENT HOME IN LOUISVILLE

The Seminary had adopted the policy of purchasing homes for the members of the Faculty. Houses were first provided for Drs. McGlothlin and Carver. My turn came in August, 1908, when a comfortable home at 1313 Willow Avenue in the Highlands was purchased by the Seminary for the use of my family. I had moved seventeen times in twenty-two years.

#### SESSION OF 1908-09

The enrolment for the session was 315, only three below the session of 1895-96. President Mullins kept his promise to give a turkey dinner when the attendance should rise to three hundred. The effects of the Whitsitt controversy were passing away.

#### EVENTS IN JANUARY, 1909

My family transferred our membership in 1909 from Fourth Avenue Church to the Highland Baptist Church.

## JUBILEE ENDOWMENT AND SOUTHERN CONVENTION

Former students of the Seminary came in larger numbers than usual to the meeting of the Convention in 1909. Dr. Mullins made the address of welcome. All of the forenoon of Saturday, May 15, was given to the consideration of the interests of the Seminary.

The trustees, the professors, and the students assembled at Norton Hall and marched in a body to the Armory. As they marched into the auditorium and took their places on the platform, the large audience sang "Onward, Christian Soldiers." President Mullins asked the three hundred students of the Seminary to stand, and requested all former students to rise to their feet. It was estimated that about one-fourth of the large audience were standing.

President Mullins read a letter from the three daughters of Dr. James P. Boyce, presenting to the Seminary a handsome portrait of their father. The portrait was unveiled by Dr. Lansing Burrows and Dr. A. J. S. Thomas. Dr. J. B. Marvin in fitting words accepted the portrait on behalf of the Seminary.

Dr. E. C. Dargan, pastor of the First Baptist Church of Macon, Georgia, spoke on "Fifty Years of the Seminary's History," and Dr. Len G. Broughton on "The Work the Seminary is Doing for the South."

After an address by Dr. Mullins, closing with a poem on the Seminary, Dr. W. E. Hatcher conducted a collection in which \$113,176.50 was received in cash and good subscriptions.

The atmosphere of the 1909 Convention was far different from that of the 1899 Convention, when the Whitsitt controversy reached its climax. Within a decade the Seminary had regained its hold upon the rank and file of Southern Baptists.

## CHAIR OF SUNDAY SCHOOL PEDAGOGY

In 1909 the Sunday School Board of the Southern Baptist Convention undertook the endowment of a chair of Sunday

School Pedagogy in the Seminary, in honor of Dr. Basil Manly, Jr., one of the original professors of the Seminary, who was the first president of the Sunday School Board from 1863 to 1866. The Board voted \$20,000 from its funds, and encouraged the raising of \$40,000 from the Baptist Sunday schools in the South. In a short time the amount desired was placed in the hands of the financial board of the Seminary, the custodian of the endowment fund.

#### SEMINARY JUBILEE CELEBRATION

The celebration of the fiftieth anniversary of the founding of the Seminary took place September 29 and 30, 1909. Invitations were sent to theological seminaries to participate, and many letters of congratulation were received, and a few representatives came in person. This was prior to the period when large groups came in cap and gown to join a sister institution in academic celebrations.

Mrs. John A. Broadus was the only person in attendance who had been present at the opening of the Seminary in Greenville, South Carolina, in 1859. The announcement of her presence was greeted with applause as the audience stood.

The closing address of the Jubilee celebration was delivered by President E. Y. Mullins on "The Contribution of this Seminary to Theological Education." After four years of study under three of the original professors, and ten years as the administrative head of the institution, he knew the Seminary inside and out and set forth its ideals and objectives with kindling eloquence.

A full and accurate report of the Jubilee was prepared for the *Baptist World* by Gaines S. Dobbins, a student from Mississippi, who later became professor of Religious Education and of Church Administration in the Seminary. He already wielded a facile pen, and knew how to sense the salient points of an address.



### A BRIGHT FUTURE

As the Seminary came to the close of the first fifty years of its life, it was manned by a vigorous teaching staff, chiefly composed of ambitious younger scholars who were not only doing effective teaching but also publishing books which were warmly welcomed by the Christian world.

A new evidence of the hold of the Seminary on Southern Baptists was the favorable response to the appeal for a large addition to the endowment. The agents of the Seminary were welcomed by the churches, and gifts both large and small were pouring in.

As President Mullins and his colleagues faced the second half-century of the Seminary, our hearts were filled with gratitude for past mercies, and with hope for an ever-widening usefulness of the institution that we loved.

# CHAPTER X

## From the Jubilee of the Seminary to the First World War 1909-1914

THE REGULAR WORK of the session of 1909-10 followed the Jubilee celebration immediately. On the evening of October 1, 1909, Dr. W. O. Carver delivered the opening lecture on "The Missionary Motive in Modern Thought." In introducing Dr. Carver, President Mullins said, "For accuracy of statement, for clearness and force in interpretation, for philosophical grasp, I know of no one who excels him."

The total enrolment for the session was 303. The Faculty comprised eight men. The teaching load, though heavy, had been carried with signal ability and cheerfulness. In addition to lectures and recitations, the professors during the first half century read all their examination papers.

### THE HEART OF THE OLD TESTAMENT

At the request of Dr. J. M. Frost of the Sunday School Board, I prepared a manual for young people, entitled *The Heart of the Old Testament*. The purpose of the manual was to introduce young people to the ancient Hebrew Scriptures and to set forth the teachings in the Old Testament that would be most helpful to the Christian reader. The book was composed during 1909, and published by the Sunday School Board. It was warmly received and widely used. It presently was adopted as a textbook in the department of Teacher Training. Seventeen thousand copies were sold prior to the addition of a text-

book on the Old Testament prepared by Dr. Prince E. Burroughs.

Of all the reviews of *The Heart of the Old Testament*, I prize most highly the following description from the pen of my honored classmate, President E. Y. Mullins, in the *Baptist World*: "The style is direct and clear. Dr. Sampey makes the Old Testament history live before us. His characterizations are brief but suggestive, and he sums up great periods in a few telling sentences. The reader obtains a distinct impression from each chapter, and when he finishes the reading of these pages he is conscious that he has been moving through history that is alive at every point and full of divine power. The book will undoubtedly have a very wide sphere of usefulness as a textbook in the ways indicated above, as well as a wide circulation for general reading. The book meets a real want and will be welcomed by thousands."

#### FOUNDERS' DAY

On January 11, 1910, Dr. W. W. Landrum spoke on "Recollections of Seminary Days in Greenville," and Dr. J. N. Prestridge on "Recollections of the Early Days in Louisville." "Dr. Landrum closed with a beautiful story of how the members of his class, when the time came for their disbanding, made a pledge to each other that, as long as they lived, at sunset each Saturday evening they would pray one for the other." Dr. Prestridge described Dr. John A. Broadus as "the greatest Bible expositor of his century."

#### CRITICISM OF GRADED LESSONS

Sharp criticism of the Graded Series, then in process of construction, found expression in a paper presented by Dr. J. M. Frost to the Southern Baptist Convention, which met in Baltimore a few days prior to the meeting of the Lesson Committee in Washington in May, 1910. The Southern

Baptist Convention appointed a committee of fifteen to consider the question of graded lessons, in the light of the criticisms brought forward in Dr. Frost's paper. I brought to the attention of my colleagues of the International Lesson Committee the action of the Southern Baptist Convention, and there was criticism from other sources. The Lesson Committee decided to consider the lessons in the Graded Series in the future in sessions of the full Committee, just as they had done from the beginning with the Uniform Series.

### EXTRA-BIBLICAL VERSUS BIBLICAL LESSONS

The presence of half a year of extra-biblical lessons in the proposed Second Year Intermediate course, as it came from the hands of the Graded Lesson Conference, a group of experts presided over by Mrs. J. W. Barnes of Newark, New Jersey, gave the Lesson Committee much concern, in view of the growing criticism of the Graded Series as not sufficiently stressing the redemptive element in the Christian religion. The Lesson Committee reaffirmed "its loyalty to the principle of making Biblical material the basis of the Lessons in both the Uniform and the Graded Series of Lessons."

At the next meeting of the Lesson Committee in Chicago, December 23, 1910, the Graded Lesson Conference having insisted on the retention of extra-biblical lessons in the Graded Series, the Lesson Committee voted to put its *imprimatur* upon such lessons, but to issue biblical lessons as the regular course for each year in the Graded Series, the extra-biblical lessons being issued as a parallel course for such persons as desired them. It was also resolved to prepare biblical lessons in the courses already issued wherever extra-biblical lessons were found.

The burden of the additional work resolved upon by the Committee fell upon my shoulders more than upon any other member. I was made chairman of a special subcommittee to



prepare biblical lessons wherever extra-biblical lessons had to appear in the Graded Series. The work was done promptly and to the satisfaction of the Lesson Committee.

Having been made a consulting member of the Lesson Committee of the Southern Baptist Convention, I was able to prevent any serious breach between Southern Baptists and the great historic organization in which evangelical denominations had worked together since 1872.

#### PLANNING NEW CHURCH HOUSE

During the summer and fall of 1910, I laid upon the Forks of Elkhorn Church the urgent need of a suitable church house. For many years the church had been worshipping in a one-room brick house, originally erected by the labor of slaves for a Presbyterian church called "Harmony." I was told that the structure cost only five hundred dollars. The building was now out of repair. I surprised the congregation in a sermon on the building of the tabernacle by asking them to erect a new house to cost not less than eight thousand dollars, in which there would be a social floor with equipment for kitchen and dining room, and also classrooms sufficient for a graded Sunday School.

#### SESSION OF 1910-11

President Mullins delivered the introductory lecture on "The Modern Controversy as to the Person of Jesus Christ." The enrolment for the session was 281.

In the *Baptist World* of October 6 is the account of a happy incident at the opening of the Seminary: "Two solid silver loving cups were presented by the members of the Faculty, through President Mullins, to Professors Hawes and Sampey, each having served twenty-five years as instructor, and so it was fitting to make a silver celebration in their honor. The expressions of fellowship were so warm, and came from a

group of men so at one in heart and purpose, that all hearts were touched. Professor Hawes said: 'I have to laugh to keep from crying. I have never been so scared or so happy since I was married. Professor Sampey was deeply moved. Neither suspected the purpose of their colleagues.'

#### THE INTERNATIONAL BIBLE ENCYCLOPEDIA

This elaborate work was published in 1911 and following years by the Howard-Severance Company, of Chicago; Dr. James Orr of Scotland being editor in chief, President E. Y. Mullins associate editor, and Dr. M. O. Evans managing editor. Naturally, members of the Seminary Faculty wrote largely for the Encyclopedia. I contributed articles on Jonah, Obadiah, the Psalms, the Sabbath, the Song of Songs, and the Ten Commandments.

#### LECTURING ON THE INTERNATIONAL LESSON SYSTEM

I was asked by the Faculty, with the approval of Secretary J. M. Frost, to deliver the Sunday School Board Lectures for the session of 1910-11. I undertook to trace the development of Sunday school lessons from the days of Robert Raikes down to 1911. I made as careful research as time permitted and traced the development of the various types of lessons, giving special attention to the work of the International Sunday School Lesson Committee from 1872 to 1911. The lectures were delivered in the Seminary, February 6-10, and embodied in a book published by Revell in 1911.

#### PROPOSED CONFERENCE ON FAITH AND ORDER

At the General Convention of the Protestant Episcopal Church in the United States of America, a resolution was adopted looking to the calling of a World Conference on Faith and Order, all Christian communions which confess our Lord Jesus Christ as God and Saviour being invited to participate.

I was a member of the committee appointed by the Southern Baptist Convention to deal with the question, Dr. E. C. Dargan being chairman of our committee. The purpose of the movement was to call a conference for the consideration of questions of Faith and Order, to be participated in by representatives of the whole Christian world, both Catholic and Protestant.

#### DAINGEROUS ILLNESS OF MY WIFE

In May, 1911, my wife came down with an illness that soon became alarming. She had high fever and a deep cough. Two of the best physicians were in charge of the case, Dr. Cornelius Skinner, a Presbyterian deacon, and Dr. J. B. Marvin, a Baptist deacon. Their efforts to check the disease were unavailing, and I was warned to expect the worst. For a couple of days she was out of her mind. I sat beside her bed watching and praying. While I was alone with her she opened her eyes and said, "I am so weak that I don't think it worth while to try to pull the hill this time." Realizing that she was again in her right mind, I reminded her how much we needed her in the home, especially her two daughters, and I begged her to will to get well. After a moment's reflection she said, "I will try." From that moment she began to improve, and God graciously spared her to us for more than twelve years.

I asked Dr. Skinner how he could explain the sudden change for the better, and he replied that nothing the two doctors had done could account for the improvement. "If you want me to tell you the truth, I think somebody has been praying." Many of my friends had been praying that she might be spared to her husband and children.

#### DAINGER OF A RIFT IN THE FACULTY

In the spring and summer of 1911, there was more danger of a serious rift in the Faculty than at any other period during the administration of President Mullins. Our new leader had

won a position of leadership among Baptists. He had conducted with signal ability the Jubilee Campaign for six hundred thousand dollars of additional endowment. The Board of Trustees wished to give him adequate reward for his services as the administrative head of the Seminary. There were now on the Board some presidents and professors of colleges and universities, in which institutions the president was entrusted with the administration, receiving much larger compensation than any member of his faculty. In some schools, the president had the authority to "hire and fire" his teachers.

When Dr. Boyce's health failed in 1888, and he was making preparation for a sojourn in Europe, the Board of Trustees decided to create the office of president as an honor to Dr. Boyce, but without any increase of authority or of salary. The Board was careful to indicate that the *government* of the Seminary would remain in the hands of the Faculty. The president of the Seminary had no more authority than the chairman of the Faculty. Moreover, when in residence, he carried full work as a professor. When Dr. Broadus succeeded Dr. Boyce as president, five hundred dollars was added to his salary as a slight compensation for the increasing burdens of administration. This greatest man among the Baptists was receiving at the time of his death a salary of \$3,000 with house rent free, or the equivalent of \$4,000 all told. There was no change in salary allowances during Dr. Whitsitt's brief administration, and Dr. Mullins began in 1899 with the same compensation.

By the year 1911 all the full professors were receiving \$3,000 with about four hundred dollars additional toward the payment of rent. Naturally the great difference of \$2,000 between the proposed future salary of a professor and that of the president was a disturbing factor, and there were signs of a growing disposition on the part of the Board to put more authority in the hands of the president.

Dr. Mullins was told of the action of the Board in 1888. After reading the minutes carefully and mulling over the situation,



he followed in good faith the policy of his predecessors and brought all important matters to the Faculty for final decision. The threatened rift was averted, and Dr. Mullins sought to increase the salaries of his teachers as rapidly as finances would permit.

There were four professors who felt it highly important that government by the Faculty should be continued as in the days of Boyce, Broadus, and Whitsitt. These were Robertson, McGlothlin, Carver, and Sampey.

#### THE SUNDAY SCHOOL CONVENTION IN SAN FRANCISCO

The International Sunday School Convention met in San Francisco the last week in June, 1911.

The Lesson Committee held thirteen sessions, besides two joint sessions with the Executive Committee. Six sessions of the Lesson Committee were held in a small hotel on top of Mt. Tamalpais, a peak twenty-four hundred feet above the ocean, just across the Bay from San Francisco.

I made an address before the Convention on "The Sufficiency of the Bible as the Textbook of the Sunday School."

#### AT BLUE MONT

I took part in the Bible Conference at Blue Mont (Ridgecrest), N. C., August 8-19, 1911. The facilities on the grounds were limited, but my family lodged in Blue Mont Inn. Rev. B. W. Spilman, the founder of what was later called "Ridgecrest," was laying foundations for a great Baptist assembly in the mountains of North Carolina.

#### SESSION OF 1911-12

During the session of 1910-11, the class in Hebrew Exegesis studied the Psalms; and the Old Testament English Seminarium made special study of the Higher Criticism of the Pentateuch.

During the session of 1911-12, Isaiah was studied in Hebrew, and Old Testament Prophecy in English.

The enrolment for the session was 312. Alabama came second with an attendance of 28, next to Kentucky, which was always first in numbers. North and South Carolina were tied for the third place, with 27 each.

The Gay Lectures were delivered by the Rev. Professor Samuel Angus, Ph.D., of Edinburgh, and the Norton Lectures by Professor Caspar Rene Gregory, Ph.D., of Leipzig.

As I look through the roster of students from 1910 onward, most of the men are still active, many of them holding important pastorates. Of the men who were in my classes from 1885 to 1900, only a small number remain in active service.

#### SESSION OF 1912-13

The enrolment for the session was 328. The Norton Lectures were delivered by Rev. Professor Giovanni Luzzi, of Florence, Italy, on "Modernism." On Founders' Day, President E. M. Poteat of Furman University delivered an address on "William H. Whitsitt."

#### BUILDING A NEW CHURCH

I devoted much time to the erection of the new church house near Duckers during 1912. I found it necessary to lead in raising enough money to pay the bills. I sought personal subscriptions from friends in the Bluegrass and elsewhere. I delivered stereopticon lectures on Palestine in several churches, taking an offering for the new church. We had in cash and good subscriptions about \$8,000 before the close of 1912.

I secured the gift of an acre of land at the corner of Mr. Epperson's farm, on the cross pike about a third of a mile north of Duckers, a station on the L. & N. Railroad seven miles east of Frankfort. This was almost the central point of the consti-

tuency of the church. Here we began to build in the early summer of 1912.

We were fortunate in securing as our builders J. C. Bradley and Mr. Edger of Harrodsburg, Kentucky.

We were ready to open the new house on the second Sunday in October. Friends gathered from surrounding communities to celebrate the opening. The Highland Male Quartet from Louisville charmed the people with their singing, and the ladies of the church spread a basket dinner on the social floor of the church. It was the best appointed church house in the open country to be found in Central Kentucky.

#### BOOK TRANSLATED INTO CHINESE

My colleague, Dr. A. T. Robertson, had the habit of telling me when his Short Grammar of the Greek New Testament was translated into another European language. When a neat copy of *The Heart of the Old Testament* in Chinese arrived, I took it to Dr. Robertson's office and laying it down on the table remarked quietly, "Robertson, if you wish your books to be read by the human race, have them translated into Chinese."

#### THE QUESTION OF BAPTIST LESSONS

From May, 1910, when Secretary J. M. Frost brought serious criticism of the new International Graded Lessons, there had been a good deal of unrest among Southern Baptists concerning the relations with the International Sunday School Association.

In promotional work Southern Baptists were better off than other denominations, and they preferred their own standards in Sunday school work. There were many who were beginning to say that it might be better to withdraw from the International Association and select our own lessons. It seemed to me that we had more to lose than we could possibly gain by such a step. I wrote articles for *The Baptist World* and the *Baptist*

*Standard*, setting forth the history of the International Lesson System and trying to show the advantage of this great co-operative movement.

It was thought that Dr. J. B. Gambrell would head a movement to have the Southern Baptist Convention direct its Sunday School Board to construct its own lessons. Whatever may have been Dr. Gambrell's early reaction to the question, he listened patiently to the arguments pro and con, and became persuaded that we could continue our co-operation with the International Sunday School Association.

At the meeting of the Southern Baptist Convention in St. Louis in May, 1913, at the close of an address that I made in which I set forth the large part we Baptists had taken in lesson selection, Dr. Gambrell expressed himself as willing to go on as in the past. The movement to withdraw immediately collapsed.

#### A BUSY SUMMER

The summer of 1913 was crowded with important engagements. Among the most important of these was a joint meeting of eight members of the Lesson Committee with the British Section of the International Lesson Committee in London on July 3-4.

A special fund of twenty-one hundred dollars was raised to assist with the traveling expenses of the seven members chosen by ballot to represent the American Section. Dr. Schauffler, chairman of the American Section, was already in Europe.

#### THE LONDON CONFERENCE

Dr. F. C. Eiselen and I crossed on the steamship *Laetitia* of the Donaldson Line from Montreal to Glasgow, occupying the same stateroom. We went through the Trossachs from Glasgow



to Edinburgh, and on to London via York. We had two busy days with our colleagues of the British Section in London. I was impressed with the skill of Dr. A. E. Garvie in preparing a statement of the findings of the conference on the various questions we discussed.

#### THE ZURICH CONVENTION

The World's Sunday School Convention convened in the Tonhalle in Zurich, Switzerland, July 8, 1913. I was asked to conduct the brief devotional service of the Convention on the opening day, and I read Isaiah 2:2-4, a picture of all nations at peace and referring all questions of controversy to the God of Zion for his decision.

I little dreamed that a year later the first World War would break out.

#### SESSION OF 1913-14

The attendance for the session was 300, as compared with the high of 328 in the previous session.

#### DEATH OF DR. PRESTRIDGE

On October 29, 1913, Dr. J. N. Prestridge died suddenly as he sat in his chair in his apartment in the Weissinger-Gaulbert apartment building. The *Baptist World* and other newspapers were filled for several weeks with articles expressing high appreciation of the character and work of Dr. Prestridge. His death left a gap in our ranks that no one could fill.

#### PERPLEXING PROBLEMS

In the International Sunday School Association there was much unrest, and some confusion, in 1913 and 1914. Some of the men coming to the front in the different denominational boards could not agree upon the type of lessons for the Sun-

day schools. Just when the International Sunday School Association was growing in financial resources, planning to promote Sunday schools and to offer different types of lessons to meet the varying needs of its constituency, the Sunday School Council of Evangelical Denominations was moving toward a larger measure of control of the entire movement.

The transition from a popular Convention to control by denominational experts in pedagogy in an interdenominational Council made rapid progress. My correspondence with members of the International Lesson Committee, the International Executive, the officers of the Sunday School Board of the Southern Baptist Convention, and other agencies grew rapidly in volume. I did my best to keep the ship on an even keel; but the boat rocked threateningly. The contest gathered about the lesson selection first, but spread over into the field of enlistment and standardization.

#### MORE PERPLEXING PROBLEMS

In the Sunday school world some perplexing problems clamored for my attention. Change was in the air. No proposed solution satisfied all the groups.

Official representatives of the International Sunday School Association and of the Sunday School Council of Evangelical Denominations, in a conference April 22-23, 1914, agreed that the International Sunday School Lesson Committee should be made up of three groups: (1) eight men chosen by the International Sunday School Association; (2) eight men chosen by the Sunday School Council of Evangelical Denominations; (3) one man representing each of the different denominations composing the Council.

Overnight the members of the Lesson Committee jumped from sixteen to thirty-six, and the control of the Sunday school movement in North America gradually passed from the International Sunday School Association to a union of the denomina-

tional boards having in charge the Sunday school work of the different churches and denominations.

In due time there emerged the "International Council of Religious Education." Popular control through a democratic convention was transformed into control by experts through a Council. Centralization, or control by a group of experts in psychology and pedagogy, has taken the place of the loosely organized conventions, in which anybody who felt an interest in the Sunday school movement could have a vote in determining the policy of the Convention.

#### MY PERSONAL ATTITUDE

Throughout the forty-six years of my connection with the International Lesson Committee I sought to select the best possible lessons for the Sunday schools of North America, believing that I could thus render the best service for Southern Baptists. While fully convinced that we ought to offer the best possible Uniform Lessons to our constituency, I always did what I could to make the Graded Series as effective as possible.

I think I retained the confidence of my brethren of all denominations, without losing touch with the leaders of Sunday school work among my own people. As I have read again hundreds of letters from Sunday school leaders, I have been touched by the evidence of their faith in my desire to do the right thing and by their confidence in my judgment. I do not recall any expression of appreciation of my attitude that I prize more highly than the following paragraph in a letter from Dr. I. J. Van Ness, editorial secretary of the Baptist Sunday School Board, Nashville, written shortly after I was dismissed from the hospital, in 1914: "Your letter of the 4th (of April) is a pleasure, though its arguments do not convince me. It does show that you are back again at the 'thinking' business and able to deceive the elect as to your being a sick man. I would

so much rather have you around in vigorous opposition to me than to be in a world without you—with my own way!"

#### AN ASSOCIATE PASTOR

In 1914 the Forks of Elkhorn Church employed as associate pastor, Rev. J. W. Decker of Virginia. Mr. Decker was a loyal helper, occupying the pulpit two Sundays in each month and doing much pastoral visiting. He was big in body and warm in his love of the people. He has been in recent years a highly successful executive in foreign mission boards.

#### MEETING OF THE LESSON COMMITTEE

The conference between representatives of the International Sunday School Association and of the Sunday School Council of Evangelical Denominations, held in Philadelphia April 22-23, 1914, was followed by the annual meeting of the Lesson Committee. The Uniform Lessons and the Third Year Senior in the Graded Series were finally revised and released to the publishers. I was asked to report to the British Section of the Lesson Committee the changes in the constitution of the American Section which had been agreed upon at Philadelphia.

#### PREPARATION OF THE NEW CYCLE

I was a member of a small committee to prepare a new cycle, beginning with 1918. The first World War, which broke out in August, 1914, interrupted our relations with the British Section, and left us free to consider the needs of schools in North America alone. After a year of discussion and debate, the cycle for 1918-1925 was adopted substantially as I had drawn it. We went through the Bible in six years, and then undertook a rapid review in two additional years. The effort to get a brief review of the Old Testament in six months was the weakest point in the scheme. We were able to compass the New Testament handsomely in eighteen months of consecutive study.



At the initial meeting of the new and enlarged Lesson Committee in Chicago, July 1, I was made chairman of a committee to report on "The Uniform Lesson System and its Future." The special committee of fifteen was composed largely of editors, secretaries, and lesson writers connected with the denominational publishing houses.

#### FREQUENT MEETINGS

From the list of the meetings of the Lesson Committee, its standing subcommittees, and special committees from June, 1911, to June, 1914, I am credited with attendance at sixteen different meetings, some of which lasted four or five days.

#### DID I DO RIGHT?

The period from the Jubilee of the Seminary in 1909 to the outbreak of the first World War in 1914 was so full of extramural activities in my rural church, in lecture engagements in encampments and training schools, and in important work as a member of the International Sunday School Lesson Committee, that the reader will naturally wonder how I could do effective work as a teacher of Hebrew and Old Testament in the Seminary. This was before the advent of Fellows, who would help with written exercises and examination papers, and I had to lean on my colleagues, especially when I was laid aside for more than a month by the operation for gallstones in February, 1914. Dr. B. H. DeMent was my associate in Hebrew throughout this period, and did his work cheerfully and faithfully.

I am sure that there was some loss to my classes from the large volume of extramural work. As I look back, I am inclined to think that I did right to heed the calls to preaching, lecturing, and to much detailed work on the selection of lessons for the Sunday schools of North America.

# CHAPTER XI

## Period of the First World War

### 1914-1919

**P**RESIDENT WOODROW WILSON asked our people to be neutral in the war that broke out on August 2, 1914. I found it impossible to maintain an attitude of neutrality in the struggle. With French, Protestant Irish, Scotch, and English blood in my veins, with not a drop of German, Austrian, or Hungarian blood, I was from the beginning avowedly pro-Ally.

#### SESSION OF 1914-15

The total enrolment of men for the session was 305.

I had a seminarium in Hebrew Exegesis of Amos and Hosea, and an English seminarium on Isaiah.

#### LESSON COMMITTEE MEETS IN WASHINGTON

On December 29-31 the enlarged Lesson Committee, with thirty-five members present, met in Washington. Two subcommittees, appointed in April, were to report to the full committee. In writing to Dr. H. M. Hamill, a member of the subcommittee on the future of the Uniform Lesson, who was prevented by illness from attending, I said: "The reports of the subcommittees were subjected to the most searching criticism, but few definite and final steps were taken by the Lesson Committee. It was rather a meeting for comparison of views than for definite action. Our report, along with that of the Departmental Subcommittee, was referred to a Committee of Fifteen, of which I was made convener and chairman. In addition to the five members of the Uniform Subcommittee and the five members of the Departmental Subcommittee, five others were

placed on the Committee, to which both of the reports were referred for recommendation to the Lesson Committee at its next meeting in Chicago, on April 6, 1915. The Committee of Fifteen held a brief preliminary meeting on December 31, 1914, and agreed to meet at Hotel Statler, Buffalo, New York, on Monday evening, February 8th, at eight o'clock."

Dr. A. L. Phillips, of Richmond, Virginia, general superintendent of the Department of Sabbath Schools of the Southern Presbyterian Church, wrote me on January 19: "I was in the truest sense in sympathy with you in the defense of the small schools in your Washington speech. I would have been glad to come to your help, but did not think you needed any. You made a profound impression that will not be worn out."

#### INTERVIEW WITH PRESIDENT WILSON

In a letter of December 30, 1914, to my wife, I said: "We called on the President this morning. He looked like a man on whom great responsibility was resting somewhat heavily. On his left arm he wore a black band over the gray coat. He said that he had studied the lessons issued by our committee for years, and that he felt as if he were meeting old friends.

"Our Committee is becoming almost too large for effective service; and there are a good many doctrinaires or faddists on it. Some of us old stagers are looked upon as old fogeys by some of the new educationalists; but we purpose to enlighten them on the practical situation, while they inoculate us with the new pedagogy."

#### EXTENSIVE CORRESPONDENCE

My files for 1915 contain many letters concerning the Sunday school situation. I sought to enlist Southern Baptist leaders in the work of the new Lesson Committee. I also sought the aid of Mrs. J. W. Barnes, who had done so much for the Graded Series. She could persuade the experts in Primary and Junior work

to help us with adaptations of Uniform Lessons to pupils in these departments. I encouraged all who showed any interest to take hold and help. Much of my time and energy in 1915 went into work for a better system of lessons for the Sunday schools of North America.

I kept in close touch with Dr. Ira M. Price, the efficient secretary of the Lesson Committee. On January 16, 1915, we met in Chicago to collect all possible information concerning the Uniform Lessons that might help the Committee of Fifteen to come to wise conclusions at its meeting in Buffalo on February 8.

Dr. Price and I worked together for twenty-six years in the Lesson Committee, often occupying the same room or two connecting rooms. We talked freely and confidentially, and I do not recall a single disagreement on any matter of importance that came before the Lesson Committee. We trusted each other and worked together for what seemed to us the best interests of the large constituency to which the Lesson Committee ministered. Our friendship grew with the passing years. He was my ideal of a Christian gentleman.

#### PROGRESS OF THE GRADED SERIES

Dr. Price and I, with our four colleagues of the subcommittee on Graded Lessons, had prepared lessons for all ages from six to sixteen in the minutely Graded Series. The lessons for persons seventeen years old were entrusted to a new committee. All the publishing houses used the Uniform Lessons for persons eighteen and older.

Several publishing houses formed a syndicate for the publication of the Graded Series. The Presbyterian and Reformed group more and more favored Departmental Lessons instead of the closely graded issued by the Lesson Committee. Northern Baptists issued their own treatment of the Graded Series, and Southern Baptists did the same, making many modifica-



tions to adapt them to their constituency. Several million teachers and pupils were now studying some form of graded lessons; but the Uniform Series still went to a considerable majority of Sunday school pupils.

#### COMMITTEE OF FIFTEEN MEET

On February 8, 1915, the Committee of Fifteen met in Buffalo and had a harmonious session. The suggestion of a Departmental Lesson was dropped, and it was unanimously agreed that we would undertake Uniform Lessons, with such improvements as were possible.

A committee of five was appointed to recommend to the Lesson Committee a cycle of lessons, beginning with 1918. I was made chairman, and was authorized to name the other four members. I named Mrs. J. W. Barnes, Dr. B. S. Winchester, Professor Ira M. Price and Dr. J. M. Duncan, of the Presbyterian Church in Canada.

This subcommittee met in Hotel Statler, Buffalo, March 25-27. I urged each of my colleagues of the committee to prepare a tentative cycle in advance of our meeting.

Throughout my long service of more than forty-six years as a member of the International Lesson Committee I made it a rule to prepare in advance for each meeting, and where important work was to be done I would bring in writing the best solution I could find. It often happened that my paper would be taken as the basis for our work as a group. I sent a tentative cycle to each member of the subcommittee of five, requesting each person to construct a better cycle, or at least to suggest modifications of the cycle as I had drawn it. My tentative draft for the cycle of 1918-1925 was accepted, and we commenced work on the selection of the lessons for 1918.

#### LESSON COMMITTEE MEETS IN CHICAGO

The first regular annual meeting of the new and enlarged Lesson Committee was held in Chicago Beach Hotel, April 6,

1915. The cycle was tentatively adopted, and work was begun on the lessons for 1918. The cleavage between the Presbyterian and Reformed group and the advocates of the closely Graded Series as issued by the Lesson Committee became apparent, the latter group using the lessons for each separate year, while the Presbyterian group preferred to construct out of the Graded Series a departmental series in lieu of the closely graded. The Methodist group would have been willing to give up Uniform Lessons for a new departmental series, thus having two types of graded lessons. The great majority wished a uniform lesson and only one type of graded lessons.

At the meeting in Chicago, Dr. B. S. Winchester, who had served as temporary chairman of the new Lesson Committee, was made permanent chairman, and Professor Ira M. Price was made the permanent secretary.

I was made chairman of the Committee on Uniform Lessons, an office which I held until February, 1942.

#### TEACHING PEDAGOGY IN THE SEMINARY

Dr. B. H. DeMent resigned as professor of Sunday School Pedagogy, to take effect December 31, 1914. I was asked by the Faculty to take the class for the third term and to arrange for the work of the fourth quarter with Drs. P. E. Burroughs and B. W. Spilman and Arthur Flake of the Sunday School Board staff. President Mullins urged caution against overtaxing my strength. Surely the Sunday school claimed most of my time in the first half of 1915. All that I had ever learned about this great movement was brought into requisition.

#### TUTORS BECOME FELLOWS

In May, 1915, the Trustees authorized the designation "Fellow" for the student formerly designated "Tutor."

The work of the Fellow has been considerably enlarged since 1917. He now grades the daily written recitation and the

term examination papers. Often he is asked to hear the class recitation in the absence of the professor for any reason. Without the help of the Fellows, the professors, few in number as compared with the large student body, would have been overwhelmed with their task as teachers.

#### MEETING OF COMMITTEE IN BUFFALO

The Committee on Uniform Lessons met in Buffalo June 3-5, 1915. We had a sharp debate as to making adaptations to the different age groups, although this had been agreed upon by the Lesson Committee in April. Dr. Duncan, with Scotch persistence opposed the principle, while Professor Wells earnestly favored it. It is easy to see why the Presbyterian and Reformed group would be lukewarm toward adaptations to the different age groups, since their type of graded lessons was an adaptation of the closely Graded Series to the different departments of the Sunday school. The Departmental Graded and the Uniform Series with departmental adaptations might become rivals. This debate broke out in meetings of the Committee on Uniform Lessons time and again. When the steam had time to blow off, I called the Committee back to its assigned task. Mrs. J. W. Barnes helped us with adaptations to Primary and Junior pupils.

#### CHANGES IN SEMINARY

In May, 1915, Landrum Leavell was chosen as associate professor of Sunday School Pedagogy in the Seminary. Dr. C. S. Gardner was made professor of Sunday School Pedagogy, and was responsible for the work of the first half year, while Professor Leavell was assigned the work for the third and fourth quarters. He was an expert in all the field of Sunday school work.

Rev. H. C. Wayman was elected as assistant professor of Old Testament Interpretation, being responsible for Junior Hebrew, and assisting in Theology.

## OUT OF TOUCH WITH BRITISH SECTION

For a long time the American and British Sections of the International Lesson Committee were out of touch. While this was partly due to the first World War, the trouble began with the radical reconstruction of the American Lesson Committee in June, 1914. Only three or four of the new committee were personally known to our British colleagues. The two sections lost touch, and each section decided to look after its own constituency.

## SESSION OF 1915-1916

The enrolment for the session of 1915-1916 rose to a new high of 339. The English Bible classes were full to overflowing. The number of students in the W. M. U. Training School was 103; and these did most of their work in the classes in the Seminary. In the Correspondence Department of the Seminary the number enrolled January 1, 1916, was 37. Some credit for this work was allowed to students who later on came to the Seminary.

There were a considerable number of cases of discipline in the early part of 1916. One student was expelled for forging a check, and another for frequent visits to a house of prostitution. A third student was suspended for having a wine supper in his room. Among the large number of new students entering the Seminary in the fall of 1915, there were many lacking proper academic preparation, and some deficient in high moral standards.

## FOUNDERS' DAY IN 1916

Joshua Levering, president of the Board of Trustees, spoke on "The Early Struggles and Triumphs of the Seminary," and Rev. J. Alexander Chambliss, D.D., the first Full Graduate of the Seminary, took for his subject, "In the Beginning."



The heroic era of the Seminary was vividly portrayed by each speaker.

#### MRS. BARNES ENLISTS SPECIALISTS

Mrs. J. W. Barnes enlisted the Primary and Junior specialists who had prepared, under her direction, the provisional draft of the Graded Series for the Primary and Junior departments, to assist in making adaptations of the 1918 and 1919 Uniform Lessons. By the invitation of Mrs. Barnes, I met with this group in New York on March 17-18, 1916, to assist in making adaptations of the Uniform Lessons for 1919. They did the work without cost to the Lesson Committee. Their co-operation contributed much toward making the new series of lessons worthy of the title, "Improved Uniform Lessons."

#### THE HOLLAND LECTURES

At the Southwestern Seminary I delivered five lectures on "The Religion of the Bible a Progressive Revelation." Speaking of my visit, President L. R. Scarborough wrote: "You won all hearts on Seminary Hill. Your visit was a distinct blessing to us all. We have had no man here whom we more heartily enjoyed. Your praises are on everybody's lips."

#### SESSION OF 1916-1917

The enrolment for the session was 322. There were four men serving as Fellows: L. L. Carpenter in New Testament and Systematic Theology; W. H. Davis in Greek; J. W. Decker in Church History and Comparative Religion and Missions; F. M. Powell in Homiletics.

I conducted two graduate classes, one in Hebrew Exegesis of the Psalms, and the other in Advanced Hebrew Grammar.

#### LESSON COMMITTEE WORK ENLARGED

The copy of the tentative syllabus of the Improved Uniform Lessons for 1920 revealed the enlargement of the work of the

Committee, the syllabus being five or six times as large as the brief syllabus of earlier years. Of course the Committee was not only selecting lesson passages, golden texts, and a brief topic for each lesson, but also giving special topics for Primary, Junior, Intermediate, Senior, and Adult pupils, memory verses for the Primary, as well as the Junior pupils, and Devotional Readings for the public worship of the school. Sometimes additional material was suggested for one or more departments.

### WAR WORK

From the entrance of the United States into the war against Germany and her allies, I did what I could to enlist our people in the great struggle. I encouraged our alumni and students to volunteer as chaplains, and made patriotic speeches wherever the opportunity came to me.

### CONDUCTING A REVIVAL IN MISSISSIPPI

I preached eight days in revival services in Washington Church, Greene County, Mississippi, in the latter part of September, 1917. Several days we had dinner on the grounds, and on these days I preached three times. There were thirty-five additions. Practically all the white people in the community were my cousins, ranging from first cousins to fifth cousins. They had prepared for my coming by planting watermelons and growing chickens. Figs were also abundant.

On Sunday evening, September 30, the pastor and Cousin Jack Breland called me to the side of the pulpit for a brief consultation and made a request that was quite unusual. My cousin was the spokesman. "Cousin John, you have been preaching for us two or three times a day for an hour at a time: but this is the last night of the meeting, and we want to ask you to preach two hours tonight." I compromised by preaching for an hour and a quarter; and there were seven professions of faith.

If I could have remained for a second week, many others might have been won.

#### PRESIDENT MULLINS DRAFTED FOR WAR WORK

In August, 1917, P. C. Dix, Camp General Secretary of the Army Young Men's Christian Association in Camp Taylor, Louisville, gave an urgent invitation to President Mullins to become Camp Religious Work Secretary. After consulting with members of the Faculty and with the Executive Committee of the Board, Dr. Mullins undertook the work and carried it to the close of the war. Dr. Eager became responsible for the class in Biblical Theology, and I assisted President Mullins in administration of the Seminary, especially in interviews with students .

#### BUSY WITH WAR WORK

During the session of 1917-18 I gave fully half of my time and energy to war work. I spoke in the different Y.M.C.A. huts in Camp Taylor, sometimes at the request of the Religious Work Secretary, and oftener at the request of the Camp Educational Secretary. I had followed the war closely from August, 1914, and could interpret the issues at stake to the draftees and describe the progress of the fighting. I aimed to build up the morale of the soldiers. I also did much evangelistic preaching. The soldiers gave me an attentive hearing.

#### SESSION OF 1917-18

The enrolment for the session of 1917-18 was 292. The slightly reduced attendance was due to the conditions created by the war.

#### COMMENCEMENT SERMON IN MARION

On May 12, 1918, I preached the Commencement Sermon for Marion Military Institute, Marion, Alabama, from which

my son was just then graduating. He was recommended to the Officers' Training Camp. At Camp Hancock he won his commission as second lieutenant, and was assigned to a machine gun battalion in General Wood's Division.

#### ADDRESS ON FRENCH INDEPENDENCE DAY

On the anniversary of the storming of the Bastille, in July, 1918, I was asked to make the address in celebration of the day in Camp Taylor. Two regiments consisting of five thousand men were assembled, and I spoke in the open air. Colonel McLain sent me home in his motorcycle car, with words of appreciation of the address.

I made many patriotic addresses in churches, lodges, and at community celebrations.

Many of our Seminary alumni asked me for recommendations for appointment as chaplains.

#### THE "FLU" EPIDEMIC

In the fall and early winter of 1918, the epidemic of influenza, which had broken out in other camps, struck with special violence in Camp Taylor. Strong young men went down before the sudden onset of the mysterious disease. The medical profession seemed powerless to prevent or to cure the malady. When the scourge was at its worst, I continued my visits to the hospital and tried to minister to the sick. As men grew worse they would be moved to the section of the ward where their comrades lay dying. When men could tell the address of loved ones, I wrote letters for them. There were few who could dictate a letter, but I would write and then read to them what I had written, and get their consent to send the message as written.

The scourge was at its worst in October and November, just as the war was drawing to a close in France. About nine



hundred young men were taken from Camp Taylor in coffins. The death rate was surpassed only at Great Lakes Station in Illinois.

Twenty-seven years later I received a letter from a soldier in Mayfield, Kentucky, thanking me for having written to his mother and wife in connection with the "flu" epidemic.

#### SESSION OF 1918-19

The enrolment for the session of 1918-19, on account of the war, dropped to 239.

Toward the close of the session it was voted that the period of recitation for both Old Testament and New Testament could be reduced from ninety minutes to sixty. Dr. Robertson's health was insecure, and the change was voted to relieve the strain of lecturing in a room in which the noises from the street interrupted the work. Professors were also authorized to employ tutors to meet their classes whenever they were absent, tutors to be paid five dollars for each lesson they might teach.

Before the close of the session, Professor McGlothlin informed the Faculty of his election as president of Furman University and also as secretary of the Education Board of the Southern Baptist Convention, and intimated that he would probably accept the presidency of Furman. This he did a few days later.

Dr. F. M. Powell was elected to superintend the correspondence work in the place of Dr. McGlothlin. The Faculty voted to recommend to the Executive Committee of the Board that Professor Powell be relieved of his duties as assistant professor of Homiletics, and be asked to take the work in Church History laid down by Dr. McGlothlin.

#### PATRIOTIC ADDRESSES

Sunday afternoon, October 6, 1918, I delivered in Central Park, Louisville, a greeting to the French Foreign Legion,

sixty-five of whom were present, welcomed by a large concourse of our citizens. Under the auspices of the National War Work Council of the Y.M.C.A., I delivered addresses in Owensboro, Paducah, and other towns in Kentucky.

I was in demand for addresses in the huts in Camp Taylor to the end of the year 1918.

#### DEBATE IN LESSON COMMITTEE

The year 1919 opened with a meeting of the Subcommittee on Improved Uniform Lessons in Cincinnati, January 2-3. Suggestions of departing from uniformity in the lessons for Primary pupils brought on debate between Professor Wells and members of the Methodist group.

#### ADDRESS ON FOCH

I made an address on Marshall Foch at Georgetown College, on January 28. President M. B. Adams wrote: "The students say it was the greatest address they ever heard, and I agree with them." I made a careful study of the life and work of General Foch and tried to do justice to his character and genius.

#### CREDITS FOR STUDENTS FROM MERCER

Dr. Rufus W. Weaver, newly elected president of Mercer University, sought to obtain sufficient credits for work done by theological students in Mercer to enable them to take our Th.M. course in two years. The Faculty designated certain classes for which credit could be given.

#### THE SEMINARY FACES A NEW ERA

With the close of the session of 1918-19, the Seminary passed from the period of the first World War into an era of rapid growth and expansion.

The resignation of Professor W. J. McGlothlin, the able and popular teacher of Church History, in May, 1919, and the sudden death of Dr. T. M. Hawes, teacher of elocution, in the summer of 1919, were serious losses to the teaching staff of the Seminary. Dr. Hawes had taught elocution for thirty-five years, and Dr. McGlothlin, after six years in Hebrew, Greek, and Biblical Introduction, had taught Church History with signal ability.

### WE LOSE THE PEACE

The power politics which forged the so-called Treaty of Versailles, and the partisan politics which kept the United States out of the League of Nations, left the door open for the advent of Adolph Hitler and the Nazi party. The cessation of hostilities on November 11, 1918, was indeed only an Armistice, and not the end of the war. Twenty-one years later Hitler, after important bloodless diplomatic victories, unleashed the dogs of war in Poland in September, 1939, and the conflict raged until 1945.

Long after many had been disillusioned, I still hoped for a great missionary movement on the part of Baptists and other evangelical denominations, and gave myself to evangelism, in the homeland, and later on to missionary journeys in South America.

### LEAVE OF ABSENCE FOR YOUNGER PROFESSORS

On December 19, 1919, it was voted to request the Board of Trustees to consider allowing the younger members of the Faculty leave of absence for a year of special study, the time to be determined by the Faculty, and the work of the absent professors to be conducted by the Faculty and Fellows. The Board adopted this policy in May, 1920, and Dr. Wayman had leave of absence for the session of 1920-21.

## HELP FROM TRAINING SCHOOL

On February 17, 1920, President Mullins reported that the Board of Managers of the W. M. U. Training School had asked what they might do to express appreciation of the teaching services of the Faculty and to promote the efficiency of the work under the pressure of such large numbers of students. Dr. Mullins suggested that the Training School provide for the salaries of two assistant professors. The Board of Managers accepted the suggestion, and the Training School has continued the policy of sharing financially with the Seminary.

On May 18, 1920, exemption from final examination was voted for all students who average not less than 85 (instead of 90) up to the final examination.

## WORK FOR THE 75-MILLION CAMPAIGN

Dr. Scarborough requested me to speak in his place in Baltimore, Washington, Lynchburg, and Roanoke in October. Writing on October 29, he said: "I certainly appreciate your great services in the East."

Dr. Scarborough asked me to help in Louisiana and Texas. I spoke at four services in and near Brownwood, Texas, Saturday and Sunday, November 8-9.

I attended the Louisiana State Convention at Alexandria and spoke on the 75-Million Campaign on November 13. I gave about a week to addresses in other cities in Louisiana. In sending me a check for traveling expenses on November 20, Dr. Scarborough wrote, "I thank you for your great work in the West."

One effect of my speeches in behalf of the 75-Million Campaign was manifest in my own gift for the Campaign. I thought at the beginning that two hundred dollars a year for five years would be my part, but at the end I had prized my subscription up to four hundred a year.



The total subscription amounted to ninety-two million, of which only fifty-eight million were actually paid. The failure to deal generously with individuals who subscribed more than they could pay, and the failure of denominational executives to adjust themselves to the slump in receipts as soon as it began to show itself, led to tragic results.

#### SPEECH ON HOW GENERAL FOCH WON THE WAR

Having studied the career of General Ferdinand Foch with growing enthusiasm, I prepared an address which caught the attention and evoked an enthusiastic response from audiences in college chapels and at all sorts of patriotic meetings. I delivered it in connection with a week of lectures in the First Baptist Church of Richmond, Kentucky, and Rev. O. O. Green praised it highly.

In November, 1919, I delivered the same address in Lexington before the student body of the University of Kentucky. Writing on November 25, Dean C. R. Melcher said, "I have not heard an address delivered in the chapel since I have been here that riveted the attention of the student body more closely than yours."

#### EVANGELISM IN THE OLD TESTAMENT

At the request of Dr. W. E. Raffety, of the American Baptist Publication Society, I prepared a course of thirteen lessons for Seniors on "Soul-winning in the Old Testament."

My work as teacher during the period of the first World War was seriously interrupted, but I had important activities in connection with the International Sunday School movement, and especially with the winning of the war.

## CHAPTER XII

### An Era of Expansion

#### 1919-1924

THE EXPERIENCE of young men in officers' training camps had shown the great value of a college course. Young men were inclined to seek the best possible training for their lifework. It was now easier to persuade students studying for the Christian ministry to follow their college course with training in a theological seminary. The attendance in the Seminary rose from 239 in 1918-19 to 324 in 1919-20; and it kept climbing for the four sessions following.

#### SESSION OF 1919-20

Dr. H. C. Wayman was made professor of Biblical Introduction, R. F. Palmer, Fellow in Hebrew, undertaking the work in Junior Hebrew. Dr. F. M. Powell became acting professor of Church History. Dr. W. H. Davis became Instructor in New Testament Greek. J. McKee Adams was Fellow in Systematic Theology, and Earle F. McConnaha was Fellow in Homiletics.

Rev. R. Inman Johnson was made teacher of Music. He was then in his third year as a student for Th.M. Of this group of men, Powell, Davis, Adams, and Johnson were to become members of the Faculty.

All three of the speakers at Commencement in May, 1920, were chosen from the famous class of 1885, to which President Mullins and I belonged: W. T. Lowrey of Blue Mountain, Mississippi, preached the Baccalaureate Sermon; E. M. Poteat of Brookline, Massachusetts, delivered the Missionary Address; and Carter Helm Jones of Philadelphia made the Alumni Address.

## SPECIAL MEETING OF BOARD IN JANUARY

At its regular annual meeting in May, 1919, the Board adjourned to meet in Louisville in January, 1920. It convened on January 8 in the Seminary chapel.

The question considered by the Board was how to secure a building fund sufficient to provide adequate buildings for the Seminary on its new site in the suburbs of Louisville. The Southern Baptist Convention had adopted a motion in its meeting in Atlanta in May, 1919, that a building fund for the Southern Baptist Theological Seminary be included in the 75-Million Campaign; but for some reason this was not included in the percentages of distribution named by the Commission appointed by the Convention.

After prolonged discussions, a special committee was appointed to deal with the whole matter. The president of the Board and the president of the Seminary were asked to co-operate with the special committee. The Executive Committee of the Southern Baptist Convention was urged to provide the Seminary with a building fund of at least one million dollars.

## BECOMING PASTOR AGAIN

I visited the Forks of Elkhorn Church at Duckers, Kentucky, in January, 1920. In March they extended me a call to a third pastorate of this historic rural church.

## PROFESSOR LEAVELL RETIRES

Owing to insecure health, Professor Landrum P. Leavell resigned as associate professor of Sunday School Pedagogy at the close of the session.

## THE BOARD OF TRUSTEES MEETS IN WASHINGTON

The Board met in the Raleigh Hotel, Washington, D. C., May 12, 1920. Dr. F. M. Powell was elected professor of Church His-

tory. Rev. G. S. Dobbins, Th.D., was chosen as professor of Sunday School Pedagogy and Church Efficiency. Rev. W. H. Davis, Th.D., was promoted to be assistant professor of New Testament Interpretation. Dr. George B. Eager was made professor emeritus, with a retiring allowance.

#### SOME BRILLIANT STUDENTS OF HEBREW

Mrs. F. M. Powell studied Hebrew along with her husband. In Senior Hebrew she led the class. Rev. W. H. Davis majored in the Greek New Testament; but I managed to get him in a race in Senior Hebrew with F. Clyde Helms, another brilliant student, and made him work as hard in my department as he did in New Testament.

I had to "crack" the rule against letting the students know their grades in the classes. I reserved the right to designate students with high grades as "sharpshooters"; to tell when a man made a perfect mark on examination; and to indicate the two students having the highest standing each quarter. The *esprit de corps* of my class was so much helped by this method that I did not pay much attention to any criticism by my colleagues.

In February, 1919, a young man by the name of Ellis A. Fuller entered the Seminary. During the session of 1919-20 he passed successfully in eight classes. In the session of 1920-21 he took eight additional classes, and completed the course of three years in two and a half sessions. During his second year he took Senior Hebrew, along with O. F. Herring. These two men led the class, and the race was so close that at the end of the session it was not easy to name the winner. I told the story of a race in which a horse won by a wart on his nose, and declared Fuller the winner by the space of a wart.

#### DATE OF SESSION CHANGED

In 1920 the opening of the Seminary session was changed from October 1, as it had been from 1883, to Tuesday after the



third Sunday in September, as it was to the close of my administration. This change of date put Commencement early in May and made it possible for the professors to attend the meetings of the Southern Baptist Convention without losing time from their classes in the Seminary.

#### DEGREE FROM BAYLOR

I was invited to the Diamond Jubilee of Baylor University, Waco, Texas, June 16, 1920, to receive the LL.D. degree. Seventy-five persons were invited to Commencement to obtain various honorary degrees.

#### DRS. MULLINS AND GAMBRELL IN EUROPE

The Southern Baptist Convention at its meeting in Washington in May, 1920, appointed President J. B. Gambrell and Dr. E. Y. Mullins to visit the Baptists of Europe, not only to see how they fared, but also to encourage them in their work. The Board of Trustees of the Seminary expressed their approval of the proposed tour, and the Faculty made arrangements to take care of the classes of Dr. Mullins. I was made acting president during the absence of Dr. Mullins, which lasted from the beginning of July, 1920, until late in December.

#### SESSION OF 1920-21

The total of men regularly matriculated was 339.

There were seven lectures on Evangelism, four by Dr. George W. Truett of Dallas, and three by Dr. W. W. Hamilton of the Home Mission Board.

I had two seminars, one in Hebrew Exegesis of Isaiah, and the other on the Wisdom Literature.

#### TRYING TO REFORM KENTUCKY BAPTIST POLITICS

At the meeting of the General Association of Kentucky Baptists in Campbellsville in November, 1919, I startled the small

ministerial group who were in the habit of naming the moderator and the State Board of Missions, by placing in nomination for moderator Senator Frost, and arguing in a brief speech the importance of bringing more laymen to the meetings of the General Association. Mr. Frost polled a heavy vote, almost equal to that of the candidate on the regular ticket.

Having again become a Kentucky pastor, I went to the next meeting of the General Association in 1920 as a representative, not of the Seminary but of my country church. I invited several leading laymen of Louisville to go to Owensboro with me in November, 1920, promising them opportunity to study denominational politics at close range. The powers that be had recognized the popularity of the plan to elect a layman as moderator, and nominated Senator Frost before I had a chance to get the floor.

I introduced a resolution instructing the nominating committee to bring in the names of an equal number of ministers and laymen for membership on the State Board of Missions. A brother appealed to the moderator to rule that the motion was unconstitutional, but Senator Frost ruled that the Association was free to pass the resolution if it so desired. After some debate a brother called for the previous question, a motion not popular in Baptist bodies, as it shuts off further debate. To my surprise, the call was sustained, and the original resolution was passed by a safe majority. Half of the State Board of Missions was composed of laymen for the first time in its history.

#### A LETTER FROM DR. DODD

On March 29, 1921, Dr. Dodd wrote me a letter which had a profound influence on all my subsequent preaching in evangelistic meetings. He told me of three meetings which he had conducted in his own church. In the first he used the Gospel of John as a basis of his preaching; in the second the Acts of

the Apostles; in the third he preached through Romans. He indicated many of the texts and topics that he had used.

I wondered why I had never used a great book of Scripture as a basis for a revival meeting. In June, 1921, I advertised a series of eight sermons on the Gospel of John as a spiritual preparation for the annual revival in August. Before the week had passed three young people of my congregation came to me and said: "Brother Sampey, we wish you would open the doors of the church. We have given our hearts to Christ, and we wish to confess him in baptism." I saw that the Gospel of John lent itself to the purpose of evangelism, just as the author claims in 20:31. In August I chose the book of Acts as the basis of the revival, and I have made it a rule from 1921 until now to use one or more books of the New Testament as the basis of all my evangelistic meetings.

#### MEETING OF THE BOARD OF TRUSTEES

At the annual meeting of the Board in Chattanooga on May 12, Professor W. O. Carver was voted leave of absence for a year, with salary continued, to visit our foreign mission fields.

Rev. J. McKee Adams was chosen as assistant professor of Theology. He also assisted President Mullins in other matters.

#### ADDRESS AT DES MOINES

I was invited by Rev. J. C. Massee and others to deliver an address at the Conference on Baptist Fundamentals at Des Moines, Iowa, on June 21, 1921. I spoke on "What Jesus Christ Thought About the Old Testament."

#### REVIVAL IN FORKS CHURCH

In August, 1921, I took the book of Acts as the basis for the annual evangelistic meeting. The congregation would read on an average two chapters each day, and I would preach out of the chapters assigned for reading. I would ask the young people

to guess what verse I would choose as the text for the evening. This led many to read the chapters with closer attention. I did not try to comment on every paragraph, but sought to get from each assignment a great evangelistic message.

The house was filled from the beginning, and soon many had to sit on the outside steps and in vehicles so placed that they could see and hear through the open windows. The Spirit of God clothed the preacher with power and opened the hearts of the people to receive the message. We had expected to close the meeting on the fifteenth day; but the interest was so deep that we decided to continue for another week. I asked the people to read Paul's letter to the Romans, and I preached for another week on this greatest of all Paul's letters.

As a result of our meeting I baptized thirty-five, and received by letter or statement an additional thirty-five souls. Indifferent Christians were won to active membership, and the unsaved were won to acceptance of Christ Jesus as Saviour and Lord.

#### TRYING TO CARE FOR THE FLOCK

I was deeply impressed with the need of pastoral care of Christ's flock, and I knew that I could not shepherd two hundred and eighty souls in a community sixty miles from my home unless I had the help of the officers of the church. We had only five deacons, and one of these had a disease which made it difficult for him to talk. We at once elected three additional deacons. One of my deacons remarked to me, "Brother Sampey, I have heard the preachers describe the *qualifications* of deacons, but I have never heard them describe the work of a deacon." I replied, "Willmot, if you are at church two weeks from today, you will hear a sermon on the work of a deacon."

In my sermon I called attention to the spiritual qualifications of deacons as Paul described them, and asked if such high qualifications were meant for men whose chief work was to



pass the bread and the wine at communion, and to give some attention to the finances of the church. I then set forth the need for spiritual supervision of church members, and the utter impossibility of adequate pastoral care from a pastor who during eight months of the year could give only four days in the month to visiting his people. I suggested that the members of the church should be divided into seven groups of forty each, with a deacon responsible for the spiritual welfare of each group. The congregation approved the suggestion, and the pastor divided the members into seven groups, assigning to a given unit only one member from a family. This meant that four or five deacons would visit a given home, and the spiritual care would be personal and individual.

#### ELECTION OF SEVEN DEACONESSSES

I had long believed that in the New Testament churches there were deaconesses as well as deacons. When the seven deacons realized that the pastor and the church really expected them to give individual care to the forty souls in each unit, they were more than ready to welcome help, so that the seven deacons endorsed my appeal for the election of seven deaconesses to be responsible for the women and girls in the different units. The pastor and deacons were asked to nominate seven women for the new office, and on the first secret ballot seven women received a majority of the votes and were unanimously recommended for election. There was not a dissenting vote in the congregation. We had a service of installation for the deaconesses; but as I found no Scripture for the laying on of hands in the selection of women as officers in the church, I contented myself by giving them an earnest charge. Only one of the seven deaconesses was the wife of a deacon.

Almost immediately my fourteen officers began to function. They notified me promptly by postal card or letter of illnesses among the church members, and I could function as the

shepherd of the flock, sending personal letters to those who were ill or in trouble.

#### A SPIRITUAL INVENTORY OF THE CHURCH

It was not long after the election of deaconesses before I resolved to take a *spiritual inventory* of the Forks of Elkhorn Baptist Church. Now that we had deacons to deal with the men and boys, and deaconesses to deal with the women and girls, we could inquire more closely into the moral and spiritual life of the church members. In the first inventory the church as a whole received a grade of 74; in a second spiritual inventory about a year later the grade rose to 79. If I could have been pastor for an additional five years, I am persuaded that the spiritual inventory could have been raised to at least 85, and possibly 90.

#### SESSION OF 1921-22

The enrolment rose to 416, as compared with 339 for the previous session; but the catalogue states that 25 men were "only matriculated." Of course these men ought not to have been counted as students, and this would reduce the number to 391. There were 269 women who attended one or more classes in the Seminary.

Kyle M. Yates, majoring for the second year in Old Testament, assisted me in Old Testament and Senior Hebrew, and met my classes whenever I had to be absent. His skill in this work led to his promotion in May, 1922, to be assistant professor of Old Testament Interpretation.

Dr. Carver taught New Testament for the third and fourth quarters. After the session of 1921-22 he concentrated on the department of Comparative Religion and Missions, and Assistant Professor Davis taught the third quarter in New Testament.

#### GREAT MEETING IN AMARILLO

I was invited by Dr. H. W. Virgin to assist him in an evangelistic meeting in Amarillo, Texas the latter part of October,

1921. The pastor made careful preparation in advance, taking a religious census of the city of about seventeen thousand souls. In addition to the organ and choir, there was an orchestra to furnish music every evening. One of the deacons, who was a millionaire, played the trombone. The pastor distributed the cards giving the name and address of prospects, and the members made reports in writing of the results of their visits.

I preached in the morning on the Gospel of John, and in the evening on the Acts of the Apostles. A spirit of revival pervaded the community, and there were 131 additions to the church, about one hundred being received for baptism.

On October 29 Dr. Virgin wrote, "We greatly appreciate the magnificent service you gave us and thank God that He used you so gloriously."

#### LESSON COMMITTEE WORK

For several years a Commission of Seven had been working on a "Curriculum of Religious Education." The most advanced experts on psychology and pedagogy were members of the Commission. Some of these had been appointed as members of the Committee on Graded Lessons. Shortly after the reorganization of the International Lesson Committee in 1914, the Graded Series was completed by the preparation of lessons for persons seventeen years old. Some of us thought that the Graded Series would be revised; but it was decided to hand the Graded Series over to the denominations to do with the lessons as each denomination might choose. This left little for these active minds to do, unless perchance they could introduce a new type of lessons graded by departments, or groups of pupils covering three years, instead of separate lessons for each year as in the Closely Graded Series. If a course of lessons could be constructed for the Primary Group (6 to 8), and another course for the Junior Group (9 to 11), many schools might be induced to use Graded Lessons who still preferred

the Improved Uniform to the elaborate system of furnishing a course for each separate year from four to seventeen years of age. It was contended that sound pedagogy called for material graded to meet the needs of growing persons. The Commission of Seven set itself to the task of constructing Group Graded Lessons for Primary and Junior pupils, with a view to substituting these lessons for the Uniform Series for pupils under twelve years of age. Later on the Group Graded might be made to include Intermediates (12-14) and Seniors (15-17), thus leaving the so-called Uniform Series solely for persons over eighteen years of age.

So popular had the Uniform Lessons become by reason of their success from 1872 to 1921 that the new Group Graded Lessons were bracketed with the Uniform Lessons under the caption "Group-Uniform." The educational experts thought that they had discovered a formula for putting to sleep the unpedagogical principle of uniformity. Soon all lessons would be graded, either by years or by groups of years. So thought the "Seven Wise Men of Greece."

A poll of persons using the Improved Uniform Lessons revealed a surprisingly large number in both the Primary and Junior departments. In thousands of schools meeting in a single room, only Uniform Lessons were used. Some of the larger schools with separate classrooms had tried the Graded Series and had gone back to the Uniform Lessons throughout the school.

The educational experts were ready to offer only Graded Lessons to the Sunday schools; some of us who appreciated the marvelous history of the Uniform Lessons, and their adaptation to the needs of the many thousand unpaid and poorly trained superintendents and teachers, insisted that the Uniform Series should be made as good as possible, each school being free to choose the lessons it could use to the best advantage.



The American Sunday school is not merely an *educational* institution but also a *religious* assembly. It aims to lead growing persons to accept Jesus Christ as Saviour and Lord. It deals with the heart and life and not with the intellect alone.

When the advocates of gradation insisted that the lessons should be *pupil centered*, I countered by insisting that the lessons should be *Christ centered*. More and more through the twenty-six years in which I served as chairman of the committee on Uniform Lessons, and was charged with the duty of making the first draft of each cycle of five or six years, I sought to make Jesus Christ the center of each cycle, part of each year being set apart for the study of the life and teaching of the Lord Jesus. Little children and adults both alike understand Jesus. The whole family, from the child of six to the grandfather, can study together intelligently the beautiful deeds and the wonderful words of Jesus.

For forty-six years I sought to exalt the redemptive element of the Bible. And how many noble men of the Lesson Committee joined me in putting Christ Jesus and his salvation in the center of our lesson system!

#### EVANGELISTIC MEETING IN BARTOW, FLORIDA

On invitation of Pastor R. E. Reed, I assisted in an evangelistic meeting in the First Baptist Church of Bartow, Florida. Mrs. Sampey accompanied me on this trip to Florida. We were entertained in the Oaks Hotel. On our arrival we found in our room lovely flowers and a big basket of fresh oranges and grapefruit.

We were in Bartow, March 5-15, 1922; in Lakeland at a Training School with Pastor W. J. Bolin, March 19-24; and in Tampa in a Training School, with Dr. C. W. Duke and Dr. W. C. Golden, March 25-31. Ida, wife of my nephew, J. Louis McRee, came to Florida to keep company with my wife, as I would be so closely occupied with preaching and lecturing.

We had a gracious revival in Bartow. I preached on the Gospel of John at the afternoon service and on the Acts of the Apostles at the evening service. A good choir and orchestra did much to make the service attractive and impressive.

Rev. W. W. Willian, state secretary for Sunday school work, wrote concerning the training schools at Lakeland and Tampa: "You certainly gave that section of the State a great impetus in Bible Study. Everybody spoke so highly of the deep spiritual truth that you brought to them from God's Word."

#### AT SOUTHERN BAPTIST CONVENTION IN JACKSONVILLE

During May, 17-23, 1922, I was in attendance on the meetings of the Southern Baptist Convention in Jacksonville, Florida. I had been invited by Mrs. W. C. James to preach the annual sermon of the Woman's Missionary Union, and spoke in the First Baptist Church on Sunday morning to an audience that did not have standing room for all who came. Writing me a few days later, Miss Kathleen Mallory said concerning the sermon: "It could not possibly have been more helpful to me than it was and I believe that I was just one of the many hundreds who felt about it in the same way."

#### MEETING OF THE BOARD OF TRUSTEES IN JACKSONVILLE

At this meeting the charter of the Seminary was changed so as to allow the Seminary to hold property in the amount of \$10,000,000, and to borrow not exceeding \$3,000,000. The Board also voted to accept the new Constitution in Kentucky, adopted in 1891. The attorneys of the Seminary had advised delay in coming under the Constitution of 1891, lest it might impair the agreement on the part of the State of Kentucky, at the time of the removal of the Seminary to Kentucky, not to tax the property of the Seminary.

The question of a radical change in the charter of the Seminary so as to bring it more completely and directly under the

control of the Southern Baptist Convention was broached at this meeting of the Board; but the matter was referred to the Executive Committee of the Board. There was a movement in the Convention to place the election of the trustees in the Convention itself, as in the case of the Baptist Bible Institute, and presently in the case of the Southwestern Baptist Theological Seminary (1923), thus doing away with all the checks and balances set up by Dr. Boyce in the original charter of the Seminary at its founding. Some members of the Board were in favor of the change, while others, schooled in the Boyce tradition, hesitated to go so far.

The matter was considered at every meeting of the Board until 1927, when many changes were introduced, all looking toward more thorough control by the Convention.

Election for a term of five years makes possible a more rapid turnover in the personnel of the Board; but members who take deep interest in the work of the Board are usually elected for successive terms.

With several states having as many as eleven trustees, the Board was getting too large. At present (1945) there are fifty-six members, the attendance at the annual meetings ranging from thirty-five to forty.

#### SESSION OF 1922-23

The enrolment for the session rose to 430.

I conducted three Seminars during the session: a class in Hebrew Exegesis of the Psalms, a class in Aramaic, and a class in Old Testament Prophecy.

Dr. W. O. Carver was granted leave of absence for the session of 1922-23 to visit the mission fields of the world.

#### SERIOUS DISORDER IN STUDENT BODY

In April, 1923, serious disorder in the student body broke out. A group of students became violently opposed to the ex-

istence of "clubs" of any kind in the Seminary. The Faculty had considered the question, and gave permission for the formation of clubs under proper conditions. In April the Faculty was sharply criticized in an editorial in the *Peckograph*, a paper circulated among the students, and scurrilous remarks appeared on the walls of the student dormitory. The editor of the *Peckograph* was called before the Faculty, and refused to withdraw his statements impugning the motives of the Faculty. He was suspended for a period of twelve months for insubordination and slander. When the editor reported to the student body the fact of his suspension, the chief opponent of all clubs sought a vote from the student body condemning the Faculty for severity and haste in the suspension.

Inasmuch as President Mullins had been sharply criticized by the disaffected group, I was asked to take the lead in dealing with the offenders. The offending editor was again called before the Faculty, and when he declined to retract or apologize, he was expelled. The chief anticlub man, who sought to array the student body against the Faculty, was then brought before the Faculty and examined carefully as to his attitude and conduct. He seemed to have no adequate comprehension of the seriousness of his attitude, and he too was expelled.

I spoke to the student body in chapel and explained that the Faculty had hoped that the situation would right itself without punitive action, but that the Faculty was charged by the Board with the government of the Seminary, and that we meant to restore order by the elimination of all insubordinate and factious men among the students.

Good order soon prevailed. It is gratifying that both of the men expelled made confession in subsequent sessions, and the stigma of expulsion was removed by vote of the Faculty.

#### RESIGNATION OF PROFESSOR WAYMAN

Having been chosen as president of William Jewell College, Professor Wayman tendered his resignation to the Board of



Trustees in May, 1923. The resignation was accepted with regret.

#### EVANGELISTIC MEETING AT WAKE FOREST

Dr. A. Paul Bagby, my pastor for ten years in the Highland Baptist Church, Louisville, invited me to assist him in revival services at Wake Forest, North Carolina, October 29 to November 10, 1922. On arrival he told me that the church had voted a certain amount for the expenses and there would be no collection during the meeting. This plan was highly satisfactory to me.

I preached in the morning on the Gospel of John and in the evening on the Acts of the Apostles. Professor Hubert Poteat presided at the organ, and his father, President W. L. Poteat, sang in the choir and did personal work with the students of the college. The gallery was usually filled with students.

It was in the meeting in Wake Forest that I discovered that my invitation at the close of the sermon was not wide enough. At three different services students of the college came forward to confess that they had not been living the Christian life but that they wished the prayers of the church and hoped to live as genuine Christians and not as "make-believe" followers of Christ.

I had been limiting the invitation to those who wished to unite with the church on profession of faith, by letter, or by statement. I made up my mind to make the invitation as broad as the Holy Spirit might wish it.

My invitation thenceforth was as follows: "Come forward and say to the minister whatever the Holy Spirit prompts you to say; whether to ask for membership in the church, or to confess your sins, or to avow some noble life purpose. Whatever the Holy Spirit prompts you to say, come down and say it to Christ's Ambassador at the front." And they came down by the hundreds confessing their sins and surrendering all the keys to the Lord Jesus.

In the matter of reconsecrating the life to Christ, I ask them to wait until they can say truly: "Every area of my life, so far as I know my own heart, I am surrendering to the control of the Lord Jesus. I am giving all the keys to Jesus." Such a commitment of all we have and are to our Saviour has great spiritual value.

#### LESSON BATTLE IN NASHVILLE

The Lesson Committee met in Nashville, Tennessee, April 6-7, 1923. The advocates of lessons graded by departments, under the leadership of Dr. Wade Barclay, made a vigorous attack on the Uniform Lessons for the new cycle beginning in 1926. Dr. Barclay, of the Cincinnati Methodist Book Concern, attacked the new cycle because of the many repetitions of identical lessons in 1924 and 1926. Owing to illness I was not present in Nashville; but I had the full support of my colleagues. Dr. H. H. Meyer and others of the Methodist group backed up Dr. Barclay in his objections.

The Committee on Improved Uniform Lessons at once addressed themselves to the task of improving the lessons from Genesis. The more serious difficulties were thus obviated. The large majority of several denominations used far more largely the Uniform Lessons.

From April, 1923, for many years to come the enthusiastic advocates of Graded Lessons kept up the attack on Uniform Lessons. They sought to limit the Uniform Lessons by refusing to allow the members of Uniform Lessons to make the usual adaptations to the Primary and Junior pupils. Some of us countered by avowing our purpose to assist friends of the Uniform Lessons in preparing privately the best possible adaptations to the Primary and Junior departments.

The Dated Graded Lessons were to be printed in parallel columns with the Uniform Lessons of the same date. It seemed to be the hope of the promoters of the Graded Lessons that

many schools might take their choice as between the two systems. By careful research I always discovered that the publishers of the Uniform Lessons were in the habit of reporting not a diminution but an increase of their lesson materials. Of course, the independent publishers of Sunday school literature were unanimous in preferring Uniform Lessons.

#### EVANGELISTIC MEETING IN LIBERTY, MISSOURI

I assisted Pastor O. R. Mangum in the Baptist church, Liberty, Missouri, in an evangelistic meeting, May 3-13, 1923. There were about forty additions, thirty-two coming for baptism. On June 19 Dr. Mangum wrote: "I have never had a more satisfactory meeting held in my church. My people were greatly blessed."

#### NEW PLANS FOR THE SEMINARY

The Board of Trustees at the annual meeting in May, 1923, began to consider plans for building a new home for the Seminary on Lexington Road in the eastern part of Louisville. Many questions were raised and discussed at the meeting in 1923, and in the called meeting of the Board in Louisville, January 23-24, 1924. The motions and substitutes fill pages of the minutes.

How to secure funds adequate for the erection of new buildings for the Seminary became a serious problem. The need for a new plant was urgent; but where was the money to come from? If the original subscription of \$92,000,000 in the 75-Million Campaign had been paid in full, the solution would have been easy; but the receipts were falling off from year to year. The three Boards of the Convention set aside some funds for the three theological schools; but the amount received by the Southern Seminary would not pay for even the smallest unit of the new plant. If the downtown property of the Seminary should be sold and used in the erection of new buildings, the

proceeds of the sale would not pay a third of the cost of the buildings that would be necessary before the Seminary could begin to function on the new site.

#### MULLINS HARD PRESSED

After long discussion, it became plain that a special campaign for funds for the new plant was necessary. It was finally decided that the Seminary would release the three Boards from further loans, provided that the Convention would authorize a special campaign for the raising of funds for the new building.

During 1925 and 1926 the effort to raise funds was pushed with skill and vigor under the leadership of President Mullins. The burden of supervising plans for the new buildings also fell upon Dr. Mullins, whose health was badly shaken. He submitted to a major operation for ulcer in the duodenum in March, 1925. Just when our great leader needed a vacation, he was overwhelmed with work sufficient to crush a man in perfect health. With his heredity and his wonderful resiliency, he ought to have lived to seventy-five or eighty, instead of breaking down at sixty-eight.

#### SESSION OF 1923-24

The enrolment for the session was 442, the highest attained during the presidency of Dr. Mullins.

Instructor H. I. Hester taught Biblical Introduction and assisted in Senior Hebrew.

Dr. W. H. Davis was made associate professor of New Testament Interpretation in 1923. The Norton Lectures were delivered by Professor David G. Lyon of Harvard University on "Palestine and the Bible." Dr. Lyon was the Director of the Harvard Expedition for the excavation of the site of Samaria.

#### A JOINT CELEBRATION

Under the leadership of Professor S. Angus of Australia, the thirty-fifth anniversary of Professor A. T. Robertson as a



teacher of the Greek New Testament was celebrated in November, 1923. Letters of appreciation and congratulations from the leading professors of Greek throughout the scholarly world were read. It was deemed proper by Dr. Robertson and others that I should have some share in the glory of the celebration, by reason of the fact that I had taught Hebrew in the Seminary for thirty-eight years. Dr. Ira M. Price of the University of Chicago was asked to give some evaluation of my work, while Dr. Angus presented the inspiring record of the achievements of Professor Robertson in New Testament scholarship.

Our colleagues presented to us silver water pitchers in commemoration of the day.

#### REVIVAL IN CLINTON

On the invitation of Pastor B. H. Lovelace, I assisted in an evangelistic meeting in Clinton, Mississippi, December 2-14, 1923. The young men of Mississippi College and the young women of Hillman College attended in large numbers. The Spirit of God carried the message home to the hearts of the people. There were many conversions, and many lukewarm Christians were won to a full surrender to the lordship of Jesus. Many came forward during the invitation hymn to confess their sins. There were two outstanding services, in each of which more than thirty persons came forward, some accepting Christ as Saviour and Lord, while others renewed their vows of allegiance to Christ. The college students were quick to act on the invitation to say to the preacher whatever the Holy Spirit prompted them to say. There were forty-seven additions by baptism.

#### THE BAYLOR REVIVAL

On the invitation of President S. P. Brooks, I conducted the annual evangelistic meeting in Baylor University January 9-13, 1924. Attendance at the chapel hour on Wednesday, Thursday,

and Friday was compulsory, all other services for the week being voluntary. The meetings were held in the gymnasium, and there were no backs to the temporary seats. There were more than fifty persons in the Faculty and about thirteen hundred in the student body. I preached on the Gospel of John, and the interest was deep from the first service to the last.

On Friday morning I asked Dr. Brooks if he would stand beside me when I should give the invitation, to help me in dealing with those who might come to the front. They came in a steady stream for fifty minutes, some announcing their acceptance of Christ as Saviour, others confessing personal sins, others surrendering their lives for definite Christian service, many announcing their purpose to be genuine Christians. It was a high hour in the glorious work of winning souls to Christ.

#### PREACHING IN TREMONT TEMPLE

At the invitation of Pastor J. C. Massee, I preached in an eight-day meeting in Tremont Temple, Boston, April 13-18, 1924. Large throngs attend in this famous church. One morning a crank sought to inject into my sermon some of his peculiar notions. Dr. Massee promptly interrupted him, and squelched him.

#### TWENTY-FIFTH ANNIVERSARY OF DR. MULLINS

The Faculty and the Board of Trustees decided to celebrate the twenty-fifth anniversary of the presidency of Dr. E. Y. Mullins by special exercises at the beginning of the session of 1924-25. I was made chairman of the committee of invitation. Letters were sent to the theological seminaries and divinity schools inviting them to send official representatives to assist in the celebration. Inasmuch as the seminaries were busy with their opening exercises, many could not send a member of their Faculty, but many sent cordial letters and telegrams of congratulation.

The contribution by President Mullins and by the Seminary to the progress of the kingdom of God received generous recognition by all the speakers.

#### **ABSORBED IN EVANGELISM**

Throughout the period from 1921 to 1924 I seized every opportunity possible to take part in a soul-winning campaign in churches and college chapels. The Holy Spirit was pleased to use me in winning many to a new life in Christ.

## CHAPTER XIII

### Closing Years of President Mullins 1924-1928

**A**LREADY IN 1924 there were signs that the health of President Mullins was seriously threatened. A careful examination revealed the presence of an ulcer in the duodenum, and in March, 1925, he underwent a major operation. His complete recovery was retarded by the seeming necessity of grappling with serious problems, such as the discussion of evolution in the Southern Baptist Convention at Memphis in May, 1925. He was also overworked with raising money for the building campaign and with detailed plans for the new buildings at "The Beeches." With all his resiliency, he was attempting tasks that would shorten his useful life. He accomplished much during the last four busy years.

The era of expansion, described in the previous chapter, called for a new and larger plant in which to operate. Gamble Rogers, a famous architect of New York, drew the plans. Ground was broken for the new plant in November, 1924; and the cornerstone of the new Norton Hall was laid in November, 1925. In March, 1926, the new dormitory, administration building, including the Memorial Library, and the central heating plant had been completed, and the transfer of the students and of the books and furnishings to the new site at "The Beeches" was made in two days, March 15 and 16.

The two dormitories for married students were built in 1926, and the Levering Gymnasium in 1928.

#### SESSION OF 1924-25

The enrolment for the session was 414. Fifteen foreign countries were represented.



Rev. J. McKee Adams was made associate professor of Theology in 1924, and Dr. Kyle M. Yates became associate professor of Old Testament Interpretation in 1924. Rev. Harold W. Tribble was made instructor in Biblical Introduction and Fellow in New Testament Greek.

#### EVANGELISTIC MEETING AT CLIFTON FORGE

I assisted Rev. Herbert B. Cross in revival services in the Clifton Forge Baptist Church, Clifton Forge, Virginia, October 12-26, 1924. I preached in the railway shops at noon and in the church in the evening. On Sunday evening, October 19, there were almost a thousand persons present. On Friday night, October 24, the Ku-Klux Klan attended the services, bringing a gift of money for the expenses of the meeting. When the invitation to confess Christ was given, three of the hooded men held up their hands.

On Saturday, October 18, I made a pilgrimage to Lexington, Virginia, to pay my respects to Robert E. Lee and Stonewall Jackson. I chose to remain incognito during the day, spending part of the time in the presence of the recumbent statue of Robert E. Lee in the chapel of Washington and Lee, and the remainder in the presence of the statue of Stonewall Jackson in the cemetery. It was my first visit to Lexington, veritably a holy pilgrimage.

A goodly number were received for baptism during the revival.

#### LAST ILLNESS AND DEATH OF WIFE

The last entry in Mrs. Sampey's diary is dated January 3, 1925: "My birthday. So thankful to be alive. Still have a cold. Mr. S. gave me a clock."

Annie suggested about Monday, January 19, that we ought to have a trained nurse. Dr. Ireland approved the suggestion,

and a trained nurse came to help us during the night of January 20. Annie passed away in the early hours of January 21, patient and appreciative to the end.

Thus passed to the heavenly home one of the most beautiful characters of her generation. She was a wonderful wife and mother. We walked side by side for thirty-eight years. I thank God for the influence of her life on mine.

Rev. and Mrs. S. R. Orrell of Virginia had rooms on the third floor of our home for more than a year prior to the death of my wife, and they were as kind and thoughtful as if they had been our son and daughter.

#### MEETING IN RALEIGH, NORTH CAROLINA

I assisted Pastor T. W. O'Kelley in an evangelistic meeting in the First Baptist Church of Raleigh, North Carolina, March 1-13. The congregations were large but composed chiefly of members of the church. Toward the close of the first week my longing to reach the unsaved became so strong that I made bold to ask Dr. O'Kelley whether I could break into the penitentiary, without committing a felony, and preach to men who knew they were lost. He replied that he would take me into the penitentiary Sunday afternoon for special services. We were met at the entrance by Mr. Weathers, a member of Tabernacle Baptist Church, who asked me to preach first to the prisoners in "Death Row." It was the first time I had ever preached to a group of men who were soon to sit in the electric chair. We passed through two or three doors and corridors until we arrived in a room on one side of which were two rows of cells, one above the other, in which seventeen men were incarcerated awaiting execution. The lights were turned on and I was introduced as the minister who would preach to them.

Mr. Weathers asked me to stand opposite the cells of Mr. Sanders and his son, who were to be electrocuted within two weeks. I preached a brief sermon on Christ the Saviour and

talked "as a dying man to dying men." When I gave the invitation to any who would accept Christ as a personal Saviour to hold up their hands, Mr. Sanders, who was a tall man, promptly raised his hand, and a second later his son did likewise. Mr. Weathers called out to the other men: "Dr. Sampey can't see whether your hands are raised. If you are accepting Christ, thrust your hands through the bars so that he can see them." Promptly white hands and black hands appeared through the bars above and below.

According to the Raleigh newspaper, when Mr. Sanders was asked, two weeks later, if he had anything to say before he sat down in the chair, he answered: "Men, the only thing that counts is to be Christian. Men, be Christians." When the son was asked the same question, he shook his head and sat down. All the time that the electrical apparatus was being adjusted he kept praying to the Lord Jesus. I was so glad that I broke into the penitentiary to point the men in "Death Row" to a Saviour who could change their future destiny from the outer darkness to the light of the celestial city.

#### FIRST MISSIONARY JOURNEY TO BRAZIL

Shortly before my wife passed to the life beyond, she remarked to our devoted colored cook, "Rose, I wish I could see my baby girl." She had rejoiced when Elsie told her that she and Mr. Duggar wished to go to Brazil.

After my wife's death, the longing to visit Brazil took hold of me, and after consultation with Drs. Mullins and Robertson and my son, I began to plan for a trip to South America in the summer of 1925, in the hope that I might preach the gospel through interpreters. Dr. Mullins said to me, "Remember, Sampey, that I wished to go as a missionary to Brazil; you must preach some for me, too."

My first tour began on May 23, and lasted until September 1.

## THE OCEAN VOYAGE

I thought I was going alone on the long voyage from New York to Rio de Janeiro; but I had overlooked the promise of the Lord Jesus in the Great Commission that he would always be with those who went forth to make disciples among the nations. I never before felt the conscious presence of my Saviour as I did throughout this missionary journey.

## RECEPTION IN RIO

When we steamed into the harbor of Rio, I was welcomed by a large group of missionaries and Brazilian brethren who met me on the wharf with flowers and congratulatory speeches, as if I had been some important personage. They guided me through the customhouse, and soon I was in a taxi speeding through the streets of beautiful Rio de Janeiro to the home of Mr. and Mrs. W. E. Allen. An informal reception was held in the evening, at which Dr. S. L. Watson presided. After tendering a warm welcome, he asked what they could do for me during my visit. I told them that I had come to cheer them in their great work and that I would like to be able with their help to preach the gospel to the Brazilians. He at once replied, "Hold a meeting for me at the Meyer church next week." So it came about that I began an evangelistic meeting at once on a thoroughfare in Rio, with Pastor Watson as my interpreter.

## PREACHING THROUGH INTERPRETERS

I had no difficulty in so preaching that my interpreters could translate the sermon into Portuguese. I avoided involved sentences. I put much of the discourse in narrative form, avoiding abstract statements, and giving the interpreter only one or two short sentences at a time. I sought to make the message as plain and as pictorial as possible.

During my three campaigns in Brazil I had thirty-four interpreters, not one of whom failed to pass the message on substan-



tially as I gave it to him. I divided my interpreters into three classes—good, better, best.

I do not recall a single instance in which I lost the thread of my discourse by reason of the interruption of my interpreters. It was a joy to discover that I could preach effectively through interpreters.

#### ANNUAL MEETING OF THE SOUTH BRAZIL MISSION

Shortly after my arrival the South Brazil Mission held its annual meeting in Rio, and I was asked to conduct the morning devotional service. Prior to the business meeting the first morning, I took about thirty minutes in opening a rich devotional passage. Later in the day the missionaries came asking: "What made you quit so soon this morning? Our hearts are hungry for such expositions of the Scriptures as you are qualified to give. Take a full hour, or two hours, if your strength permits." For the remaining mornings I gave a full hour to the exposition of such passages as Psalm 103, the second chapter of Philippians, and the first chapter of Colossians. It was pathetic to see the hunger of these busy missionaries for fresh exposition of the Scriptures.

#### THE SOUTH BRAZIL CHAUTAUQUA

Immediately following the meeting of the missionaries of South Brazil came the Baptist Chautauqua for a week in the chapel of the Collegio Baptista in Rio. Pastors and Sunday school workers from a considerable distance came to Rio for the week. I gave expositions of Isaiah, with Rev. Solomon Ginsburg as my interpreter.

When I came to the fifty-third chapter and quoted the passage setting forth the substitutionary sufferings of the Servant of Jehovah, "He was wounded for our transgressions; he was bruised for our iniquities," the voice of my interpreter cracked, and as I turned toward him I saw that he was deeply moved.

I spoke two or three sentences that would ease the strain until the interpreter could recover self-control. At the close of the service my Hebrew interpreter explained that he was won to faith in Christ by the verses I quoted; and the memory of that hour almost swept him off his feet.

#### EVANGELIZING IN THE STATE OF RIO

Rev. A. B. Christie and Rev. E. A. Jackson invited me to accompany them on a brief tour in the State of Rio.

As we rode through the forests some miles to the church, I wondered if we would have any congregation, for there were few habitations visible; but when we arrived the house was full of people, and many others in the churchyard. Just before I was to preach, missionary Jackson turned to me and said, "Doctor, I see two deacons here who have walked eighteen miles this morning to hear you preach." That remark drove me to prayer, and I said, "O Lord, give me a better sermon, the best that I can possibly preach." Missionary Jackson, himself a flaming evangelist, turned my English into Portuguese and seemed to make the sermon better as he translated it. When the invitation was given for all who would accept Jesus as a personal Saviour to stand to their feet, they began to get up by twos and threes all over the room, until thirty persons were standing, and among them the fourteen-year-old daughter of our host who had entertained us in his cabin the night before. As this good man and I were bidding each other good-bye in the churchyard, he shook my hand and gently drew me with the other hand on my back. We could not put in words our thoughts and feelings. He repeated the formal Brazilian salutation, and then throwing his arms around me, he drew me to him, while tears of rejoicing over the conversion of his daughter ran down his cheeks. I felt repaid for all the expenses of my trip in that moment.

## PREACHING IN DIFFERENT CITIES

I spent some days in Santos with Rev. T. C. Bagby and family. We had a good revival in this wicked city.

In Curityba, capital of Parana, I preached for Rev. A. B. Deter in one of the best Baptist church houses in Brazil. I also accompanied Brother Deter to Ponta Grossa, a growing railway town in Parana, where Abrahao, a colored pastor and teacher, was encountering serious persecution. At both centers we had conversions. Rev. A. B. Deter writes on September 18: "The results of your meeting in Curityba are being felt in all the church life. Many are coming into the church at Ponta Grossa and in Curityba on account of the meetings."

## EVANGELISTIC MEETING IN THE COLLEGIO

I had expected to visit our missionaries in Buenos Aires, Argentina, before returning home; but Dr. J. W. Shepard, director of the Collegio Baptista in Rio, made an earnest plea that I should devote my closing week in Brazil in an effort to win the young people in this large school to open confession of Christ as Saviour and Lord. He explained that many were friendly to the gospel but scarcely any of the pupils from Catholic families had ever made any public avowal of their faith in Jesus. I decided to give up the visit to Argentina, in the hope that we might have a genuine revival in the college chapel, such as would lead many to confess Jesus as their personal Saviour.

God heard our prayers and broke down all barriers, so that young people from Catholic as well as atheistic homes listened to the gospel message sympathetically. On the last morning when the invitation to confess Christ publicly was given they began to come forward two and three at a time to give me their hands. I now knew enough to welcome them in Portuguese, and they kept coming forward until well over a hundred had avowed their faith in the Saviour.

On September 2, Dr. J. W. Shepard wrote: "Eternity alone will reveal the results of those days. We feel that our Institution had never received so great an uplift spiritually in all its history. Over two hundred students and teachers have signed up to read the New Testament and seek to know and follow the Master."

#### ADDRESS ON MISSIONARY DAY IN THE SEMINARY

On the first Missionary Day in the Seminary in September, I was asked to tell the story of my experiences in Brazil. The report was received by both Faculty and student body with deep interest and manifest enthusiasm. Many who had followed me with their prayers rejoiced over the success of the campaign.

#### CELEBRATION OF MY BIRTHDAY

The officers and members of the Forks of Elkhorn Church at Duckers decided to welcome me home on September 27, my sixty-second birthday and the fortieth anniversary of my ordination as pastor of the church, with a public dinner on the social floor of the church. The entire country side came to the celebration. Deacon Sam A. Mason made a brief speech and handed me a bag containing two hundred dollars in gold. The ladies asked me to cut the big birthday cake, directing me to a certain place, and with the first slice a five-dollar gold piece appeared. It was truly a "golden" occasion.

#### SESSION OF 1925-26

The enrolment dropped to 392.

Dr. Harold W. Tribble was made assistant professor of Theology. Dr. W. H. Davis was promoted to be professor of New Testament Interpretation, Dr. J. McKee Adams to be professor of Biblical Introduction, and Dr. Kyle M. Yates to be professor of Old Testament Interpretation.



Rev. Charles F. Leek was publicity secretary, a position which he filled most acceptably until 1930.

Professor Yates taught a class in Hebrew Exegesis of Isaiah, and Professor Sampey a class in Advanced Hebrew Grammar.

### THE NEW PLANT

During the session of 1925-26, three buildings on the new campus were completed, and on March 15 and 16, 1926, the transfer from Fifth and Broadway to "The Beeches" was made.

### I FALL IN LOVE

During a visit to Birmingham, in December, 1925, I called on the family of "Uncle Felix" Wood in West End. The youngest daughter, in the absence of other members of the family, entertained me with musical records on the phonograph and with pleasant conversation. All at once I "heard the bell ring," and discovered I had fallen in love with Ellen.

Immediately after my return to Louisville I wrote her a letter in which I made plain what had happened. She could not all at once think of me as a lover, rather than a dear friend such as I had been for many years. I pressed my suit, and in April, 1926, she accepted me.

### REVIVAL IN FURMAN UNIVERSITY

I preached on the Gospel of John every morning in the chapel service. There were not sittings sufficient to accommodate the entire student body. The Freshmen and Seniors were required to attend one day, and the Sophomores and Juniors the next day; but others came voluntarily, and on the last morning the chapel was crowded.

The Spirit of God came down in power at this closing service. When the invitation was extended to all who felt led of the Holy Spirit to speak to the preacher, young men promptly

filled two aisles, and as the men moved forward others rose and waited their turn to speak to the minister. They came with confession of sin, with confession of faith in Jesus as Saviour, with promise to try and live as genuine Christians, with avowal of some noble life purpose. With many a few words were sufficient, but other cases called for a brief interview of a minute or two. For almost an hour I stood and welcomed the men with their varying needs, trying to speak the word that would most help them. Some were in tears and all were deeply serious. At least a hundred came forward. There were still two or three waiting to speak to me when Dr. McGlothlin tapped me on the shoulder and said, "Doctor, your train leaves in five minutes."

I went to the station in an auto and climbed on the train just as it began to leave the station.

I had been under a great emotional strain for two hours, and I had hardly taken my seat when I felt a sudden weakness and thought that the end had come. I sank down in the seat, saying, "Lord, I know of no better time to come to Thee than after a service such as I have just witnessed." In a little while my strength returned, and I was spared to spend many additional years in the glorious task of preaching the gospel to the unsaved.

#### EVANGELISTIC MEETING IN JEFFERSON CITY, TENNESSEE

I was invited by Pastor R. B. Jones to assist him in revival services in the First Baptist Church, Jefferson City, Tennessee, February 21 to March 4, 1926.

I wrote to a friend in Louisville on March 1: "Our meeting is taking hold of the hearts of the people now. About forty came last night to tell me what the Spirit had prompted them to say; some making confession of sin in their lives, some asking for prayer that they might be better Christians, some surrendering for definite service. This morning about twenty others came, and tonight an equal number. Some were accept-

ing Christ as Saviour and Lord for the first time, while others were rededicating their lives to his service. Some were deeply convicted and made definite surrender of themselves to Christ as their King."

#### INTERNATIONAL SUNDAY SCHOOL CONVENTION IN BIRMINGHAM

I attended the meeting of the International Lesson Committee and the International Sunday School Association in Birmingham, April 9-14. I was glad of an opportunity to spend a week in Birmingham; for I hoped to receive a final favorable response to my plea that Ellen Wood would become my wife. I was made very happy at our initial interview in her office at the *Birmingham News*, and I was "walking on air" the remainder of the week. No doubt some of my colleagues of the Lesson Committee wondered why I spent so little time in their company.

#### MY ADDRESS ON BRAZIL

The night before I was to make the principal address in the Convention in Houston, Texas, on foreign missions, as I lay on my cot in the hotel I became absorbed in prayer for a blessing on the message. It was an hour of crisis in our foreign work. Receipts were falling off, and the missionaries were discouraged.

As I prayed I fell into an agony that seemed to threaten my very life, and I called out to my young colleague, Dr. Kyle M. Yates, on a cot near me, to come quickly and pray for me. As he prayed earnestly for the blessing of God on his old friend and teacher, I gradually recovered control of my emotions, so that a little later I fell asleep. I never knew before what it was to agonize in prayer.

The address made a profound impression, although accomplishing only a part of what I hoped for.

## MARRIAGE IN BIRMINGHAM

At our marriage on Sunday evening, May 16, in the home of her sister, Mrs. Alex McLeod, Ellen had at least a hundred relatives and friends.

Dr. Mullins prayed that our union might bring a blessing to thousands.

My little grandson Richard, who had been my shadow for more than a year, stuck close to me during the brief reception that followed. He was to remain in the care of my son and his wife during the five months of our South American tour. Realizing that an attractive woman had captured his grandfather and gone on a long journey with him, as he reached the top of the stairs leading to my son's apartment, he drew a long breath and exclaimed, "Well, that's the last of Grandpa!"

We spent two days in Louisville on our way to New York. Mrs. Mullins invited the families of the Faculty to meet the bride at an informal reception.

After a pleasant voyage of thirteen days on the *Southern Cross*, of the Munson Line, we steamed into the harbor of Rio de Janeiro, where many friends welcomed us. Rev. and Mrs. W. E. Allen had sent us a cablegram to the effect that there was room for two in their home. Ellen was warmly welcomed by our missionary friends.

## VISIT TO NORTH BRAZIL

Since the larger steamers out of New York sailed direct to Rio, it was necessary for us to take a Royal Mail steamship back to Recife, the capital of Pernambuco.

Missionaries came to the annual meeting of the North Brazil Mission, and native pastors and workers attended the annual assembly in Recife. I delivered evangelistic messages to a great throng every evening during the week.





Ellen Wood Sampey and John R. Sampey in 1926



On June 27, Dr. W. C. Taylor wrote me: "You will rejoice with us to know that while you brought a revival with you to Pernambuco you did not take it away when you left." "Sunday was a great day in Capunga. Twenty-two were received for baptism and four by letter." Three of the persons baptized were children of missionaries. He adds, "The revival was on in our Mission meeting and enabled men to do sacrificial things."

#### TWO WEEKS IN RIO GRANDE DO SUL

Mr. Duggar and Elsie had opened a new mission in the far south in the city of Rio Grande. We spent August 15-28 with our daughter and family.

I preached in the rented hall to small congregations. The work was just beginning and there were only a few helpers. A boy of seventeen had been baptized; but he could not read. Two years later I was gratified to see him acting as superintendent of the Sunday school, able to read the Portuguese New Testament with ease and to offer a beautiful prayer in public. Christ had done much for the young fellow.

#### WE VISIT CURITYBA AND PONTA GROSSA

We returned from Rio Grande to the port of Paranagua on a small Brazilian steamer, and ascended by train to the city of Curityba, where we were welcomed by Rev. A. B. Deter. I preached September 1-6 in Curityba, and September 7-9 in Ponta Grossa, with good success in both places.

On September 20 Rev. A. B. Deter wrote from Curityba: "I am writing you a hasty note to let you know that we have been having a revival ever since you were here. I had to put off my trips to other parts of the field to look after the people who wanted to be baptized. I had fourteen before the church asking for baptism last Sunday and more are coming. The feeling is deep and we will be baptizing for several months those who

started their Christian life while you were here. Abrahao is feeling glorious over the effects of your visit in Ponta Grossa."

#### CLOSING WORK IN RIO

We returned to Rio for our closing engagements, September 19-29. The last week was given to an evangelistic meeting in the Collegio Baptista. I made the closing invitation so high that many hesitated to make public profession of faith; but seventy-eight came forward to give me their hands in solemn acceptance of Jesus as Saviour and Lord.

During my tour in 1925, five hundred persons publicly professed faith in Christ, and during our tour in 1926 another five hundred did likewise.

#### SESSION OF 1926-27

The attendance for 1926-27 rose to 434. There were 33 students from Wake Forest, and 32 from Mississippi College.

I gave an elementary course in Syriac.

#### CELEBRATION OF BOYCE-BROADUS CENTENNIAL

The Board of Trustees of the Seminary met in Louisville on January 11, 1927, to celebrate the centennial of the birth of James P. Boyce on January 11, 1827, and of John A. Broadus on January 24, 1827. Eight addresses were made. While all the addresses were well worthy of the occasion, that of Dr. Z. T. Cody stood out as a masterpiece. It was almost the last word on the career and the character of James P. Boyce, the founder of the Seminary.

#### ILLNESS OF DR. MULLINS

In the spring of 1927, Dr. Mullins made a trip to Arkansas and was caught in flood waters which held his train for a whole day. He had to make a tour in an open automobile to get



around the waters on his way back to Louisville. A deep cold developed just prior to the meeting of the Southern Baptist Convention in Louisville in May, 1927, and he was put to bed by his physician. Dr. Mullins had invited the Convention to Louisville that he might turn over to the Convention the magnificent new plant of the Seminary at "The Beeches." It must have called for all that a great Christian could do not to murmur nor fret in the face of such a great disappointment.

#### SESSION OF 1927-28

The enrolment for the session was 423, of whom 33 were from foreign countries.

Adoniram Judson Hall and Luther Rice Hall were ready for occupancy by married students in the fall of 1926, and the apartments were promptly filled. The Levering Gymnasium was in course of construction during 1928, and was almost completed before the death of President Mullins in November, 1928.

During the last session in which Dr. Mullins presided over the Seminary, there were associated with him nine professors, one assistant professor, and one instructor.

#### THIRD MISSIONARY JOURNEY

On May 5, 1928, Mrs. Sampey and I sailed from New York on the *Western World*, of the Munson Line, and thirteen days later we entered the harbor of Rio de Janeiro. After three days in Rio we sailed back north to Bahia, and thence to Nazareth, and by rail to Jaguaquara, in the interior of the State of Bahia. Here I spoke in the school several mornings and in the church on Sunday morning. Many of the young people of the Baptist families had completed their studies in our Baptist school without publicly confessing Christ as their Saviour. Dr. W. C. Taylor interpreted for me as I preached on the two great commandments to love God with the whole heart, and our

neighbors as ourselves. The Spirit of God took the message home to the hearts of the people, and when I asked all to stand who would accept Jesus as Saviour and Lord, thirty persons rose to their feet, many of them young people belonging to the families of the church members.

One brother had ridden many leagues to attend the meetings in Jaguaquara, wondering whether he could get anything from the messages of the visitor from North America. As Dr. Taylor turned my sermon into Portuguese, the brother found such joy in the message that he "felt as if he were in heaven."

#### REVIVAL IN FIRST CHURCH OF RIO

For the first half of July I preached every evening in the spacious auditorium of the First Church of Rio to large congregations. There were a hundred and twenty-five persons who professed faith in Christ. On the evening of July 15 I saw twenty persons baptized by Pastor Soren.

Several times as we sat in the pulpit at the beginning of the preaching service, Dr. Soren said to me, "Doctor, the devil seems to have broken loose around here." My reply was, "Brother Soren, let us go on with our work; for we worship One who is stronger than the devil." What a skilful interpreter Soren was, being equally at home in English and in Portuguese.

#### PREACHING IN RIO GRANDE

Sailing from Rio de Janeiro on July 16, we visited my daughter and family in the city of Rio Grande do Sul, in the far south of Brazil. I preached in the schoolroom every evening. Several persons were received for baptism.

#### VISIT TO PELOTAS

We visited Rev. A. L. Dunstan and family in Pelotas. Missionary Dunstan had built a house of worship in Pelotas that would seat about a hundred and twenty persons. On the even-

ing that I preached for him there were about ninety persons present, more than half of them unconverted. As I approached the end of the sermon I remarked, "In a few moments I will give you the privilege of confessing Christ as your personal Saviour." A man near the front called out, "I desire the privilege of doing so now," and a man on the seat behind him called out, "I also." I at once invited all who wished publicly to avow their faith in Christ to come forward, and twenty-seven men and women pressed forward and stood in front of the congregation while prayer was offered that they might all remain true to their confession of faith in the Lord Jesus.

#### PREACHING FOR OUR SWEDISH BRETHREN

The Baptists of Sweden have a mission in the city of Rio Grande. Our Swedish brethren had been holding evangelistic services for about ten days in their station, a native Brazilian doing the preaching. The attendance had been encouraging and the preaching good, but there was no response to the invitation. They were kind enough to ask me to preach for them one evening just before we were to sail for Santos to hold a meeting in Sao Paulo.

There were about seventy persons filling the schoolroom. As I stood up to speak, my interpreter began to stammer badly. While he was with difficulty passing on the message, I kept praying the Lord to unloose his tongue, and to my great relief, he began to translate my message with ease and real eloquence. When the invitation to confess Christ publicly as Saviour was given, twenty-seven men and women pressed to the front, some of them having little children in their arms. As we stood in a group, earnest prayer was offered that all might go forward in the service of Christ.

#### REVIVAL IN SAO PAULO

From Rio Grande do Sul we sailed to Santos and ascended by rail to Sao Paulo. I preached in the First Baptist Church of

Sao Paulo August 6-12, 1928, with Pastor Adriaio as my interpreter.

Handbills containing a remarkable testimony to the nonsectarian character of my preaching by the famous scholar Dr. Rocha Pombo in the *Correio da Manha* of Rio de Janeiro were widely distributed. A considerable group of the intelligentsia of Sao Paulo came to the services, including some students from Mackenzie College. Pastor Adriaio turned my sermons into beautiful Portuguese. There were 101 professions of faith.

I shall always cherish the closing sentence of Dr. Rocha Pombo's appreciation of my series of sermons in the girls' school in Rio: "When he ceased speaking I said to a person at my side, if we could take that word to all the earth, I do not believe that there would be any irreligious people in the world; the whole world would become Christian." The good man underestimated the hardness of the human heart and the strength of the powers of darkness.

#### A REVIVAL IN BELLO HORIZONTE

I preached in the new church house in Bello Horizonte the third week in August, and there were sixty-seven professions. Missionary O. P. Maddox had brought a dozen of the pastors of the Minas field to Bello Horizonte for a Bible institute. I taught this group every morning, and they went throughout the city in the afternoon inviting persons to the preaching services in the evening. The congregations filled the auditorium and overflowed into the street.

On Saturday morning, as we were closing the study of some of the Old Testament prophets, the spokesman of the group of pastors said to me: "Doctor, you are coming back next year to teach us, and we shall have a much larger group to meet you, and instead of one week we will remain with you two or three weeks. You will come back, will you not?" I explained that it



cost no little to make the trip to Brazil, and that it would be at least two, or possibly three years before we could come again. He replied. "How can we wait so long? You have the message our people need, and we are ready to take it to them, if you will teach us. How can we wait so long?" The good man's words rang in my ears and touched my heart. After seventeen years the memory of his anxious face and earnest plea for help move me to tears.

#### REVIVAL IN THE COLLEGIO BAPTISTA

August 20-29 found us back in Rio for a week's preaching in our Baptist college, presided over by Dr. J. W. Shepard. I preached in the Baptist church in Nictheroy on Sunday morning, with Dr. Shepard as my interpreter. The Spirit of God was present in power, and twenty young people made a public profession of their faith.

The last five days of our sojourn in Brazil I preached in the college chapel, with Rev. Richard J. Inke as my interpreter. On the fourth morning I gave the invitation for public confession of Christ, and about twenty of the boys from thirteen to sixteen came forward. When the invitation was given on the last morning, I felt that the enemy of souls was present to thwart if possible the work of the Holy Spirit. After a moment there was a shuffling of feet on the part of a group of the older pupils, as much as to say, "We wish the meeting to adjourn." Dr. Shepard sensed the situation and urged silence and earnest attention to the invitation. The Spirit of God helped us, and in a few minutes the tempter's power was broken as the older pupils began to press to the front. The young man with black mustache, who had led in the shuffling of feet, bowed his head and presently came forward, deeply moved. More than a hundred gave me the hand.

The pianist in the school, who had shown no interest in 1925, had listened to the messages in 1926 and 1928. Now she

came forward to say that she had a new vision of Christ Jesus and was accepting him as her Saviour. She said she had not decided whether to leave the church of her fathers, but that she could not let me leave Brazil without telling me of her new faith in the Lord Jesus. She has since united with the College Baptist Church.

We set sail on August 29 with thanksgiving in our hearts for the great work of grace we had witnessed throughout Brazil. On our third missionary journey, more than seven hundred had professed faith in Christ.

Dr. A. R. Crabtree, in the report of the South Brazil Mission to the Foreign Board for the year 1928, said: Dr. Sampey made his third evangelistic tour of Brazil. Many think that he did greater service this time than on either of his previous visits. He held a number of evangelistic meetings, preaching two and three times nearly every day he was in Brazil. There were many professions and quite a number of additions to the churches as a direct result of his meetings. His sacrificial labors, his engaging personality, and the heart appeal of his message brought revival and spiritual strength to the churches wherever he preached."

#### FAILING HEALTH OF PRESIDENT MULLINS

The day after Commencement in May, 1928, Dr. Mullins lay down for a brief rest before he came down to the evening meal. When he entered the dining room he was staggering like a drunken man. When Mrs. Mullins asked him what was the matter, he replied that he did not know. He had probably suffered a slight stroke.

On June 2 he went to Raleigh, North Carolina to make some addresses in the Preachers' School conducted by Secretary C. E. Maddy. On Sunday he delivered three sermons, two in Raleigh and one in Durham. On Monday morning he did not have the use of his left side, and it was not until June 26 that

he could return to Louisville. When news of this stroke came to me in Brazil, I at first thought it might be necessary for me to break off my campaign in Brazil and return to the Seminary; but soon the news of his marked improvement came, and we went forward with our missionary journey.

With the assistance of Mrs. Mullins, Dr. Mullins looked after his correspondence and the duties of administration. He undertook no teaching in the session of 1928-29, but we hoped he could still carry on the work of the president's office.

#### FUNERAL OF PRESIDENT MULLINS

Dr. Mullins died on November 23, 1928, in the thirtieth year of his administration as president of the Seminary. The body lay in state in the Broadway Baptist Church, and many came for a last look, among whom were many Negro Baptists led by Dr. C. H. Parrish, pastor of Calvary Baptist Church, Louisville.

Addresses were made by Dr. A. T. Robertson on behalf of the Faculty; Dr. John MacNeill, president of the Baptist World Alliance; Dr. George W. Truett, president of the Southern Baptist Convention; and Dr. Z. T. Cody on behalf of the Board of Trustees. The Seminary Chorus sang at the grave, and the benediction was pronounced by Dr. W. W. Hamilton.

In a personal letter on November 22, as we were awaiting the end, Dr. Cody gave utterance to my own estimate of Dr. Mullins: "I believe that he is one of the greatest gifts that Providence has ever bestowed upon our denomination. His services have been simply tremendous. I do not know what we could have done without him. At the time when he came to the Seminary, at the time when he was elected president of the Convention, and at the time when he was elected president of the Alliance, I do not know that there was another man in the world that could have met the situations into which he was brought as wisely as he did."

## SESSION OF 1928-29

The enrolment for 1928-29 was 435. Professor Yates was granted leave of absence for the session. He studied in the University of Edinburgh and in due time won his Ph.D. All the other members of the Faculty were in residence at the beginning of the session. After the death of President Mullins on November 23, Dr. J. B. Weatherspoon assisted in the Old Testament department, bringing relief to Professor Sampey who had been elected acting president.

When it became clear that President Mullins would not recover, Professor Robertson moved that Professor Sampey be made chairman of the Faculty until the Board of Trustees should meet in May, 1929. Hon. Joshua Levering attended the funeral of President Mullins, and immediately thereafter called a meeting of the Executive Committee of the Board and suggested that I be made acting president. The suggestion was adopted, and I served as acting president from the end of November, 1928, until the annual meeting of the Board of Trustees in May, 1929.

It was decided to hold the services of dedication of the new Levering Gymnasium on the afternoon of Founders' Day, January 11, 1929, the address for the occasion being delivered by Dr. John L. Hill, of Nashville. Mr. Joshua Levering could not be present, but sent a letter.

## WHO SHOULD SUCCEED PRESIDENT MULLINS

Some of the friends of the Seminary thought my selection as acting president was a step toward the presidency; but I declined to take this view, and urged the members of the Executive Committee to search for a younger man such as E. Y. Mullins was in 1899. I am sincere in thinking that I preferred to remain as professor of Old Testament to the end of the road. I could then hope to spend every second or third summer in evangelistic preaching in South America or China.



## BOARD MEETS IN MEMPHIS

At the initial meeting of the Board in Memphis in May, 1929, I presented in proper form all the reports, much as President Mullins had done for many years. We had good reports of progress, and I was ready to turn the work over to my successor.

At the beginning of the afternoon session, Vice-President S. P. Brooks read the letter from Mr. Levering nominating me to be president of the Seminary. I left the room promptly in order that no one who might prefer some other man for the presidency might be embarrassed by my presence. I supposed it would take the Board a good while to come to agreement; but to my surprise scarcely five minutes had elapsed before two of the Board were in the corridor looking for me to bring me before the Board. The Trustees received me standing, and the presiding officer informed me that they had just elected me unanimously to be president of the Seminary.

In view of all that had happened, it seemed to be the will of God that I should take up the task laid down by my classmate.

## ORIGIN OF EDUCATIONAL COMMISSION

Prior to September, 1928, there had been no radical change in the International Lesson Committee since 1914. During 1928 there was a complete reorganization of the Lesson Committee. There was a merger of the International Lesson Committee proper with the Committee on Education. In the new organization the general title was changed to "The Educational Commission," which consisted of the Lesson Committee proper and the Committee on Program and Policies. The Curriculum Committee which had been a part of the Lesson Committee, was transferred to the Program and Policies Committee. Under the new plan the International Lesson Committee had three sub-committees: (1) Improved Uniform Lessons; (2) Group Graded

Lessons; (3) Home Daily Bible Readings. I was named chairman of the Sub-Committee of Improved Uniform Lessons, Dr. Weigle being named chairman of Group Graded Lessons. I also had the responsibility of appointing the members of the Home Daily Bible Readings.

Through all the following years I was fortunate in having a very efficient committee on Improved Uniform Lessons. My major loss in the reorganization was the omission of Dr. Ira M. Price. At the meeting on April 24, 1929, Dr. George A. Little was elected secretary, and he served with distinction all through my remaining years until 1942 on the Improved Uniform Lesson Committee.

The outstanding events of chapter XIII were my marriage to Ellen Wood, my three missionary journeys to Brazil, and my election to the presidency of the Seminary.

## CHAPTER XIV

### My Early Years as President

1929-May, 1934

**W**HEN I agreed to accept the presidency of the Seminary, I was profoundly aware of the responsibility that was to weigh upon my heart and to rest upon my shoulders for the next few years. I felt altogether unworthy to unloose the shoes of Boyce and Broadus; and yet, I was also fully aware that the strength of these men had come from their Master, and I knew assuredly that the God of Boyce and Broadus would go with me, that he would neither fail men nor forsake me.

From the very beginning my wife not only supported me with her companionship and her prayers, but put at my disposal her fine talents as a stenographer and secretary. In writing to Professor A. T. Robertson, at William Jewell College, Liberty, Missouri, on May 4, 1929, I said: "Last night Ellen wrote twenty-six letters for me, averaging at least a full page in single space. I do not know how I could get along with the details of my administration without her help."

#### PAYING ON THE SEMINARY DEBT

I knew that there was a mortgage debt of \$992,000 on the Seminary, but I did not know that we were heading into a world depression.

From the time that I was made acting president in November, 1928, I decided that our first duty was to reduce as rapidly as possible the heavy debt on the Seminary. The Fidelity and Columbia Trust Company already had in their possession 992

mortgage notes for \$1,000 each and bearing 6 per cent interest. We had in our possession 215 additional mortgage notes signed by President Mullins. On these we could borrow enough to pay for the chapel; but the debt of the Seminary would be greater than we could carry. I therefore urged that the large amount on deposit with the banks be used immediately to reduce the mortgage debt. The worthy treasurer of the Seminary called attention to the fact that he was getting 4 per cent on all time deposits; but I replied that the Seminary was paying 6 per cent on its immense debt. By dint of a good deal of urging, I could get him to take down a check for thirty-five or forty thousand. I kept up the good work until his cash on time deposits was reduced to forty thousand. I then turned him over to George W. Norton, Jr., of the financial board, who took him to the bank and got his signature for this balance. The Seminary debt was thus reduced from almost a million to about three-quarters of a million.

I still needed the "smelling salts" to keep me from fainting when we had to pay out well over forty thousand in interest every year. It was considered financial heresy to suggest to our creditors a reduction in the rate of interest; and it was almost impossible to negotiate with some other corporation a loan of three-quarters of a million at a lower rate of interest. It became necessary to practice rigid economy and to reduce the principal of our loan as rapidly as possible.

#### RETIREMENT OF DR. GARDNER

As Dr. C. S. Gardner approached the close of the session of 1928-29, he celebrated his seventieth birthday. Inasmuch as his health was somewhat shaken, he decided to avail himself of the privilege of laying down the burden of teaching and calling for a retiring allowance. The Board of Trustees at its meeting in Memphis in May, 1929, granted the request. For twenty-two years Dr. Gardner had filled the Chair of Homiletics, occupied



with such distinction first by John A. Broadus and later by E. C. Dargan.

Dr. Gardner had carried the work forward in a manner worthy of his predecessors. In the department of Christian Sociology, Dr. Gardner had enlarged the work until it had become a major discipline in the thought of the students, and many graduate students were choosing it as a field for research. While regretting his retirement from the Faculty, his colleagues recognized the fact that his health had been shaken, and that he was acting in accordance with the rule of the Board that a professor might retire at the age of seventy.

#### ELECTION OF DR. WEATHERSPOON

The Executive Committee of the Board nominated as the successor to Dr. Gardner in Homiletics and Christian Sociology Rev. J. B. Weatherspoon, Th.D., pastor of Highland Baptist Church, Louisville. Dr. Weatherspoon was first of the present Faculty to enter the Seminary as a student, having matriculated in the fall of 1907.

In addition to service as pastor of important churches, Dr. Weatherspoon was for five years professor of Hebrew and Old Testament Theology in the Southwestern Baptist Theological Seminary, Fort Worth, Texas. He has met every requirement of the two departments over which he has presided.

#### PROMOTION OF DR. TRIBBLE

On the recommendation of the Faculty, assistant professor Harold W. Tribble was promoted to be professor of Theology, to succeed Dr. Mullins in this important chair. Both the Faculty and the Board felt confident that Dr. Tribble would maintain the high standard of his illustrious predecessor.

#### INAUGURATION OF SAMPEY AND WEATHERSPOON

On September 17, 1929, at 8 P.M., in Crescent Hill Baptist Church, I was inaugurated as president, and Dr. J. B. Weather-

spoon as professor of Homiletics and Christian Sociology. In the absence of President Levering, First Vice-President S. P. Brooks of Baylor University presided with dignity, welcoming the incoming president and the new professor to their new responsibilities. I delivered an address on "The Future of the Seminary in the Light of the Past."

My first official act was to receive, in the presence of a large audience, the signature of Dr. J. B. Weatherspoon to the Abstract of Principles. I had long desired him as a member of the Faculty of the Seminary.

#### SESSION OF 1929-30

The enrolment for the session of 1929-30 was 417. All the professors were in residence.

The Norton Lectures were delivered by Professor Kenneth Scott Latourette of Yale Divinity School, on "Present-day Problems and Changing Policies of the Missionary Enterprise." The Gay Lectures were given by Dr. George W. Truett on "The Preacher and His Message." The Norton and the Gay Lectures were given in connection with the Conference for Pastors, March 10-21.

#### THE SOUTHERN BAPTIST CONVENTION

At the meeting of the Southern Baptist Convention in New Orleans in May, 1930, Dr. W. J. McGlothlin was elected as president.

I delivered a brief memorial address on W. P. Harvey, who had been auditor of the Convention for many years.

I also had charge of the devotional periods, and made an address on Christian Education which commended itself to many brethren. I had never before had so prominent a place in the meetings of the Southern Baptist Convention.

## THE QUESTION OF PH.D. IN THE SEMINARY

The change from Th. D. to Ph.D. was made at the request of our Baptist college men at their meeting early in 1928. They wished to have professors who combined with accurate scholarship and strong personality a hearty acceptance of the Christian message. President Mullins was impressed by the request and made investigation as to the practice in other seminaries and divinity schools, with the result that he advocated the change. He secured a unanimous vote of the Faculty for a recommendation to the Board of Trustees that the change be made, and at Chattanooga in May, 1928, the Board voted unanimously for the change to Ph.D.

At the annual meeting of the Board in New Orleans in 1930, the question was warmly debated, Dr. W. L. Poteat insisting that the Seminary return to the Th. D. Although Vice-President S. P. Brooks was inclined to agree with Dr. Poteat, no action was taken, and the Seminary received candidates for Ph.D. until 1938, when by unanimous vote of the Faculty, it was voted to return to the Th.D. degree.

## A BEAUTIFUL LETTER FROM DR. TRUETT

On July 14, 1930, as he was sailing from Recife to Rio de Janeiro, Dr. George W. Truett took the time to write me a lovely personal letter recounting his experiences in preaching in Brazil. I quote briefly: "We have been busy in Brazil some four and a half weeks, and what busy, interesting weeks they have been! Wherever we have gone, we have heard the most glowing tributes to your former visits to this great land, and to your gracious and far-reaching services here."

## FIFTIETH ANNIVERSARY SERMON

On the fourth Sunday in August, 1930, I completed fifty years of a preaching ministry, preaching in Broadway Baptist

Church, Louisville, on the text I used at Mt. Lebanon Church, Montgomery County, Alabama, in 1880. My theme was "Eternity," and many who heard the sermon said that it had more about heaven and hell than they had heard in years.

#### SESSION OF 1930-31

The enrolment for the session was 418, of whom 27 were from foreign countries. There were 77 men in the Graduate School studying for the doctorate. In the session of 1928-29, in the early part of which Dr. Mullins died, there were 109 men in the Graduate School.

Of course the level of scholarship among Southern Baptist pastors has been distinctly elevated by the large number of young men who are willing to remain in the Seminary for two or three years after graduation and pursue intensive study in some special field. Many of the men who have received the Th.D. or Ph.D. in the Southern Seminary could have earned the doctorate in any university in America or Europe.

During the session of 1930-31, all the professors were in residence except Dr. H. W. Tribble, who had leave of absence for study in Europe.

During Dr. Tribble's absence the class in Systematic Theology was taught by instructor S. L. Stealey, now professor of Church History in the Seminary. For the fall term the class in Biblical Theology was taught by Professor Adams, and for the spring term by Professor Carver.

Rev. J. Wash Watts served as special instructor in Hebrew during the session.

The Norton Lectures for 1930-31 were delivered by Dr. E. B. Frost, Director of the Yerkes Observatory, on "The Splendor of the Universe." The Gay Lectures were delivered by Dr. W. J. McGlothlin on "Crisis in Apostolic Christianity."



### A BETTER MEDICAL STAFF

From the beginning of my administration I sought to secure better medical care of the student body. With the assistance of Dr. R. L. Ireland, I got the consent of a group of specialists to care for the students and their families. In addition to the chief of staff, Dr. R. L. Ireland, there was a general practitioner, a surgeon, an obstetrician, an eye specialist, and another for the ear, nose, and throat, and a pediatrician. In the years that followed we had one specialist for the eye, ear, and throat, and two pediatricians. A trained nurse gave all her time to the care of the health of the students and their families.

### COMMITTEE ON BIBLE REVISION

On November 21 Dr. Robertson and I attended for several days a meeting of the committee for the revision of the American Standard Bible in the Prince George Hotel, New York.

Dr. L. A. Weigle was designated as chairman of the Committee and I was named as chairman of the Old Testament Section. Dr. Ropes of Harvard was named chairman of the New Testament Section, and Dr. Weigle took membership in this Section.

Soon after the inception of this movement in 1929, we had assembled a representative group of Hebrew and Greek scholars thoroughly competent to make the necessary revision, and in 1930 we were earnestly at work. Dr. A. T. Robertson was a member of the New Testament Section.

### FAILURE OF LOUISVILLE TRUST COMPANY

When the Caldwell Investment Company failed in the fall of 1930, it carried with it both the National Bank of Kentucky and the Louisville Trust Company.

Fortunately the Seminary had deposits in two other banks, and we were able to meet our obligations without serious in-

convenience. We made a small loan of \$5,000, and paid this off at the end of six months. We made several similar loans in banks, which were repaid after four months.

#### A TRYING TIME

The depression was at its worst in 1931 and 1932. All the Southwide boards and institutions of the Southern Baptist Convention were embarrassed with heavy debts and it was feared that some of them could hardly survive. The modest endowment of the Southern Seminary, together with a favorable lease of its centrally located real estate at Fifth and Broadway, Louisville, made it possible to carry on without increasing our debt. However, it became necessary to reduce all salaries and to release some of the administrative staff.

#### CARING FOR THE FACULTY

When it was apparent that drastic reduction must be made, I resolved to protect the Faculty from heavy cuts in salary that would cripple them in their work. A school must have teachers and pupils; it can function with a greatly reduced administrative staff. The Executive Committee of 1931-33 was composed chiefly of Louisville businessmen who thought of the members of the Faculty as men employed to teach as in college, while to me the professors in the Seminary were the successors of Boyce and Broadus, Manly and Williams, Whitsitt and Mullins, a professorship in the Southern Seminary ranking with the highest positions among Southern Baptists. Such men ought to be protected from financial embarrassment. A little later we had to cut salaries 20 per cent, and they remained at this figure throughout the long depression, and to the close of my administration in 1942.

#### RELEASE OF MEMBERS OF THE ADMINISTRATIVE STAFF

On May 7, 1931, the Executive Committee of the Board gave notice of the termination on July 1, 1931, of the services of

J. C. Vick, superintendent of Mullins Hall, and of Mrs. Callie Poindexter, dietitian of Mullins Hall. Mr. Vick was voted a modest retiring allowance.

On July 31, 1931, the Executive Committee notified the stewardship secretary, George J. Burnett, of its purpose to close the contract for his services on February 1, 1932.

On May 19, the Executive Committee voted to dispense with the services of C. S. Gilbert as registrar and manager as soon as proper arrangements could be made for carrying on his work.

Every member of the Administrative Staff released by the Executive Committee in the interest of economy in the midst of the depression had rendered valuable services to the Seminary.

#### REORGANIZATION OF THE LOUISVILLE TRUST COMPANY

In March, 1931, a plan for reorganization of the Louisville Trust Company was proposed. By degrees the depositors were allowed to check on their deposits. In due time the Seminary recovered control of a large part of the funds that had been frozen by the failure of the Trust Company.

#### IMPORTANT MEETING IN MAY

The Southern Baptist Convention met in Birmingham in May, 1931, forty years after the founding of the Sunday School Board of the Southern Baptist Convention in the same city. The Convention gave much attention to the remarkable achievements of the Board.

#### BIBLE REVISION COMMITTEE

For about five days of the week, beginning September 13, 1931, I was working on the revision of the American Standard

Bible at the Prince George Hotel, New York. Dr. J. M. P. Smith was always ready to bring copies of the proposed revision of certain large sections for criticism by his colleagues. In this way we worked over much of the Pentateuch before the lack of funds for expenses caused the work to cease.

#### ADULT COMMITTEE CROWDING IN

In December, 1931, there was an effort to add to the Uniform Lesson Committee five members of the Adult Committee. I opposed the addition successfully, pointing out to Dr. Magill the danger of making the Uniform Lessons more completely for adults, and neglecting the needs of Primary, Junior, and other departments of children and young people.

#### SESSION OF 1931-32

The enrolment for the session was 391. The number of students from foreign countries was only 11, as compared with 27 for the previous session.

On Founders' Day, Dr. Carter Helm Jones spoke on "The Faculty as I Knew Them," and Dr. W. T. Lowery on "Dr. E. Y. Mullins"—two addresses which held the attention of the Faculty and student body.

The attendance fell below 400, and would not again rise above 400 until the session of 1936-37.

#### NEED OF A VACATION IN OCTOBER

I went to Gulfport, Mississippi, for a season of fishing in the Gulf of Mexico. F. A. Wallace was my helper, and a most delightful companion in fishing in his boat for ten days. We became congenial pals in going after the finny tribe.

I was declared a "Competent Fisherman" by the Gulf Coast Fishing and Outing Club. After an oral examination, which took place in the basement of the First Baptist Church in the



presence of a hundred and fifty people, I received the diploma of the award conferred upon me. A photostatic copy of a day's successful fishing experience was proof of skill as a fisherman. I caught in one morning 178 game fish, while my partner caught 104 game fish.

During my absence Miss Eliza Broadus was struck by an automobile and died from the accident. She was one of my dearest friends from 1882 to her sudden death in October 1931.

#### LECTURES IN B. B. I.

Five lectures on the Layne Foundation were delivered in the Baptist Bible Institute, January 18, 19, 20, 1932. The lectures were cordially received by the Faculty and student body. I handed the honorarium for the lectures to President W. W. Hamilton for the expenses of B. B. I. for the current year.

#### VOLUNTARY REDUCTION OF SALARY BY FACULTY

In the month of April the president of the Seminary reported to the president of the Board of Trustees voluntary action on the part of the Faculty in voting to return to the Seminary treasury one-tenth of their salary for the next Convention year.

#### SEMINARY SALARIES REDUCED

On May 31, 1932, the Executive Committee, with the assistance of other Trustees, voted that all salaries in the Seminary amounting to \$1,000 or more be reduced 10 per cent beginning June 1, 1932, and continuing for one year through May 31, 1933, with the exception of Superintendent W. S. Bullard.

#### A FURTHER REDUCTION OF SALARIES

On August 1, 1932, the Executive Committee voted a reduction of 20 per cent of the salaries of all professors.

B. Pressley Smith was voted an adequate retiring allowance.

#### WHO SHALL BE TREASURER OF THE SEMINARY?

The members of the Executive Committee, most of them members of Broadway Baptist Church, favored H. O. McKinney of Broadway Church as the successor to B. Pressley Smith as treasurer of the Seminary. The president of the Seminary was persuaded that the treasurer of the Seminary should be a man of broad general culture and of intimate acquaintance with the ideals and history of the Seminary. The president of the Seminary had made up his mind that he needed the co-operation of a member of the Faculty. He desired the election of Dr. G. S. Dobbins as treasurer of the Seminary, leaving the details of bookkeeping to Mr. McKinney. The members of the Executive Committee insisted that Mr. McKinney become the treasurer of the Seminary after January 1, 1933. The president decided to hold this matter in abeyance until the annual meeting of the Board of Trustees in May, 1933.

#### THE BOARD OF TRUSTEES TAKES ACTION

The annual meeting of the Board of Trustees was held in Washington, D. C. in May, 1933.

After full and frank discussion with a strong committee of the Board of Trustees, it was recommended to the Board of Trustees that Dr. G. S. Dobbins be made treasurer of the Seminary, without additional salary, and that Mr. McKinney be made assistant treasurer of the Seminary and treasurer of the Student Aid Fund.

Dr. Charles L. Graham was elected as secretary of the Board of Trustees to fill the place long occupied by Dr. M. D. Jeffries. Dr. Gaines S. Dobbins was elected as treasurer of the Seminary, though continuing to carry his full teaching load, and held this

office throughout the remainder of my administration as president of the Seminary, thus retaining the position through 1941-42. In May, 1934, Dr. Dobbins was also elected as assistant financial agent and rendered the president invaluable assistance in this capacity.

The personnel of the Executive Committee was changed, and made to include John R. Sampey, G. S. Dobbins, Charles L. Graham, J. H. Anderson, I. J. Van Ness, Blakemore Wheeler, A. G. Whitley.

#### COMPLETION OF NEW TESTAMENT CHAIR

J. Frank Harrison undertook to carry out the will of his father, J. B. Harrison, in endowing the Chair of New Testament interpretation with \$75,000. J. Frank Harrison ultimately paid \$35,000 to complete the endowment of the Chair of New Testament Interpretation, his father already having paid in before his death \$40,000. Shortly after completing the payment in 1933, J. Frank Harrison passed to his reward.

#### EVANGELISTIC MEETING IN CLANTON

I assisted in evangelistic services with Dr. S. J. Ezell of the First Baptist Church of Clanton, Alabama, September 4-11, 1932. We had a very gracious revival in which an encouraging number were converted and received into the church.

#### SESSION OF 1932-33

The enrolment for the session of 1932-33 was 346.

Dr. Robert E. Speer delivered the Gay Lectures on "The Finality of Jesus Christ."

On Founders' Day, Dr. I. J. Van Ness spoke on "The Seminary in the Life of Southern Baptists." Dr. A. T. Robertson spoke on "Broadus in the Classroom."

## WORKING FOR PROHIBITION

I was asked by Judge Fox of the Republican Campaign Committee to make two addresses on the political campaign, in which prohibition was vitally involved. Mr. Roosevelt vigorously opposed the Eighteenth Amendment and sought to make the manufacture and sale of liquor legal throughout the United States.

I was asked to deliver a radio address over WHAS on October 28, 1932, pointing out the issues involved between the Republican and Democratic parties. I made a very earnest appeal for the value of the Eighteenth Amendment. I pointed out that only 35 per cent of the former amount was expended for alcoholic liquors under the Prohibition Amendment. I insisted that a reform which involved the saving of 65 per cent of the harmful liquor traffic was of immense value to the American people.

A second radio address was delivered on November 7, still further arguing the great value of the Prohibition Amendment. The addresses were heard from Vermont to the Rio Grande Valley, and from Iowa to Florida. WHAS carried my addresses at the evening hour to a very wide constituency.

For the greater part of the year 1933 I was called upon time and again to take part in the effort to retain prohibition and to reduce the flow of liquor into our country. I cannot begin to enumerate the scores of times I was called upon to speak in many cities and states as far afield as Arkansas and Texas in the interest of prohibition. I did my very best to stem the tide of incoming alcohol. Later on I was actually offered the presidency of the Anti-Saloon League of America by virtue of my deep interest in the fight against liquor. Duties connected with the presidency of the Seminary made it impossible for me to accept the position. Before the battle was over, the advocates of liquor began to throw empty bottles into my front yard.



## CAMPAIGNING IN ILLINOIS

Dr. E. W. Reeder invited me to deliver addresses for six days before at least eleven district associations in Illinois during February, 1933. I spoke from two to three times a day before large groups of the brethren in different parts of Illinois. Our effort was to stimulate the debt-paying campaign on the part of the churches. Revival fires were kindled in many centers, and there were conversions in our meetings.

## HAPPENINGS IN WASHINGTON

I remained in Washington in May, 1933, to attend the meeting of the Northern Baptist Convention and to be present at the Alumni meeting of the Southern Seminary.

Miss Lizzie Boyce showed Mrs. Sampey and me great courtesy during our visit to Washington. It was to me a great pleasure to see the three gifted daughters of my great teacher, Dr. James P. Boyce.

The Baptist Hundred Thousand Club was organized during the meeting of the Southern Baptist Convention in Washington. Mrs. Sampey and I took ten memberships in the Club, which we kept up until we had paid in more than \$1,000.

## SESSION OF 1933-34

The total enrolment of men regularly matriculated in the Seminary was 343. We were still reaping the results of the depression.

## CELEBRATION OF SEVENTIETH BIRTHDAY

The Faculty, staff, and student body of the Seminary gave a beautiful celebration of my seventieth birthday, deferring

the occasion until October 5, 1933. Addresses were made by various members of the Faculty, each one vying with his fellows in generous appreciation of his old teacher, the president of the Seminary. A handsome silver service was presented as a memorial of the happy occasion. This was one of the high hours of my experience in the life of the Seminary. My wife greatly appreciated the gift made by the Faculty and staff. Rev. Howard P. Colson spoke admirably for the student body. It was an occasion of great rejoicing for all who took part in the happy celebration. Tea was served on the lawn to guests and visitors by the ladies of the Faculty.

#### REVIVAL IN WAKE FOREST

An evangelistic meeting was held in Wake Forest College, February 25 to March 4, 1934. I took the Gospel of Luke, as translated by Dr. A. T. Robertson, as the foundation for all our sermons throughout the meetings.

Pastor J. A. Easley gave a very appreciative account of the effect of the meeting on the Wake Forest men. In an article appearing in the *Biblical Recorder*, he wrote: "The Wake Forest Church has just experienced a rare treat in an eight-day meeting under the leadership of Dr. John R. Sampey, President of the Southern Baptist Seminary."

Pastor Easley's account was similar to that of Professor Paschall's, who thought the meetings highly effective. I also received a warm letter from one of the leading fraternity men at Wake Forest, who wrote, "There seems to be a religious consciousness and atmosphere on the campus that we have not known before."

My own religious life was deeply enriched by the fresh study of the Gospel of Luke.

#### DIAMOND JUBILEE CELEBRATION

The celebration of the Diamond Jubilee of the Seminary occurred in March, 1934. The Norton and Gay Lectures, Found-

ers' Day addresses, and the annual Conference were all merged into the Diamond Jubilee of the Seminary.

Dr. W. O. Carver delivered the Norton Lectures on "Recovery of the Spirit in Current Thought."

The Gay Lectures were delivered by Dr. John MacNeill, president of the Baptist World Alliance, who spoke on "Baptists and the Modern World."

The Founders' Day Lectures were delivered by Dr. W. T. Derieux, of Columbia, South Carolina, who spoke of the teachers as he knew them in 1878-80. I spoke on "Doctor Boyce." My contribution on Founders' Day is thus described in the Seminary Catalogue: "The climax of the Anniversary Celebration came Friday morning in Dr. Sampey's great appreciation of Dr. James P. Boyce, founder of the Seminary. While giving due credit to Dr. Boyce's associates, President Sampey pointed out that the secure foundation of the Seminary was laid by Dr. Boyce."

Dr. E. McNeill Poteat spoke on "The Minister Meeting Modern Demands."

In the evening, at Crescent Hill Baptist Church, addresses were made by Dr. John MacNeill on "Reality in Religion." Members of the Seminary Faculty brought at the evening meeting some phase of the influence of the Seminary. Addresses were delivered by Professor Frank M. Powell, Professor J. B. Weatherspoon, Professor H. W. Tribble, and Professor A. T. Robertson. Dr. Robertson spoke on "The Seminary's Contribution to Denominational Solidarity."

The historical pageant, "Golden Yesterdays," written and directed by Mrs. J. L. Stone, gave a vivid impression of the history of the Seminary.

Christian leaders of the various denominations in Louisville, sponsored by the Louisville Ministerial Association, had a ban-

quet at the Brown Hotel, April 16, 1934, in recognition of the Seventy-Fifth Anniversary of the Seminary. Important addresses were delivered by various leaders of the religious life of the community. It was a happy occasion and showed the warm appreciation on the part of the Christian people of the city. I made the closing address of this notable celebration. Rabbi Joseph Rauch, one of our Th.D. graduates, joined in the felicitations. A distinguished Catholic layman, Col. P. H. Callahan, also joined in heartiest greetings over the Seventy-Fifth Anniversary of the life of the Seminary.

#### CONVERSATION CLUB DEEPLY INTERESTED

I was host to the Conversation Club on April 26, 1934. The subject for conversation was the character of Robert E. Lee and of Stonewall Jackson. The recital of the deeds of these great Christian soldiers held the rapt attention of the entire Club. Some felt at the end that we had had a deeply religious service. The devotion of each of these leaders to the other was in every way remarkable. It was my greatest hour in the Conversation Club.

The Seminary was at the beginning of a new era of prosperity, with the second half of 1934. The days of our struggle through the depression were almost at an end, and we were entering upon the period of my greatest joy in the administration of the Seminary.



# CHAPTER XV

## Another Era of Expansion

### 1934-1938

**R**EV. J. H. Rushbrooke, succeeded in arranging for a meeting of the Baptist World Alliance in Berlin, in July, 1934. Dr. Rushbrooke showed marked ability in the manner in which he handled the affairs of the Congress at this meeting in Berlin.

#### COMMISSION ON MORAL STANDARDS

I was asked to serve as Chairman of the Commission on Moral Standards. I requested Dr. J. B. Weatherspoon to prepare for me an outline of the report of the Commission on Moral Standards. Dr. Weatherspoon served as Professor of Christian Sociology in the Seminary, and the manner in which he prepared the outline was so remarkably attractive that I accepted it almost word for word as he handed it to me. The members of the Commission joined me in following his guidance in the treatment of Moral Standards. The report when presented to the Baptist Congress made a most favorable impression.

#### THE BAPTIST WORLD ALLIANCE

The Board of Trustees of the Seminary encouraged me in taking part in the Baptist Congress in Berlin. The Executive Committee of the Seminary voted \$750 toward the expenses of the trip.

We spent about a week in Berlin, being hospitably entertained in the Continental Hotel. We had delightful fellowship with our Baptist brethren from all parts of the world. We

enjoyed the meetings of the Baptist World Congress. We were treated with courtesy by German officials. I was in the group of twelve persons invited to meet the Reichbischof to hear his announcement concerning the Free Churches, to the effect that they would not be incorporated into the Established Church. I was also one of the group of forty invited to meet the Mayor of Berlin at afternoon tea to hear his description of the wonderful advantages of Christian socialism. Evidently they were using propaganda on us, in favor of the regime fostered by Hitler. The Baptist Congress adjourned for an hour at the time of the funeral of President von Hindenburg, as we listened to two addresses, one of which was made by Adolf Hitler.

After a pleasant visit to Switzerland and France, we took ship at Havre for New York.

#### DEATH OF DR. ROBERTSON

A few days after the opening of the new session of the Seminary, Dr. Robertson was suddenly taken by death on September 24, 1934. I had seen Dr. Robertson at two P.M. in the hallway, and little suspected that death was near at hand. I returned to my home, and about five P.M. I received a telephone message from Dr. G. S. Dobbins stating that he had some very bad news for me; and at once he announced the sudden passing of Dr. Robertson. He was taken ill in the midst of his lecture in Senior Greek, and had to dismiss the class when the lecture was half over. Beads of perspiration stood out on his brow in the sudden heart attack which had assailed him.

Dr. W. H. Davis had taken him to his home that he might rest. The doctor was summoned; but suddenly a stroke intervened which took his life at once. It was indeed a great blow to his lifelong partner. A few days later my physician discovered that I had a leak in my heart, and I have always thought that the terrific shock of Dr. Robertson's sudden death brought this on.

I took part in the funeral of my colleague in the Fourth Avenue Church, speaking of him as "My Brother, My Fellow Worker, My Fellow Soldier." He was my most intimate and trusted friend in all the world. We had worked side by side in the Seminary for forty-six years.

Of all the many writings of Dr. Robertson, perhaps three books will longest survive: his smaller Greek Grammar, his large scholarly work entitled *A Grammar of the Greek New Testament in the Light of Historical Research*, and the six volumes on *Word Pictures in the New Testament*. His contributions to New Testament scholarship placed him among the foremost men in the New Testament field in all the world. He was the worthy successor to Dr. John A. Broadus. I have missed him inexpressibly every day since his sudden death on September 24, 1934.

#### DR. CARVER'S SERIOUS ACCIDENT

In an automobile collision on November 3, 1934, Dr. W. O. Carver's life was greatly endangered. When I saw my colleague, and discovered that he was seriously injured, the idea occurred to me that I was about to lose another loved colleague in the life of the Seminary. To my great joy, he made a speedy recovery, and returned to his duties in the Seminary.

#### SESSION OF 1934-35

The total enrolment for the session of 1934-35 was 353.

At Commencement exercises in 1935, the fiftieth anniversary of the famous class of 1885 was celebrated. There were present eight of the nine surviving members of this great class, only Dr. R. T. Bryan of China being absent. Those present were Carter Helm Jones, J. H. Boldridge, J. W. Arnold, H. R. McLendon, W. T. Lowrey, Edwin M. Poteat, Sr., D. W. Herring, John R. Sampey.

The special speakers at Commencement were Dr. Carter Helm Jones for the sermon, Dr. E. M. Poteat for the missionary address, Dr. John H. Boldridge speaking on the living members of the class, and Dr. W. T. Lowrey speaking on the members of the class who had entered upon their reward. A message was read from Dr. R. T. Bryan of China, and a reply sent to him signed by all the members of the class. The venerable group of the class of 1885, after fifty years, behaved like boys as they met together. Only three of the nine who survived in 1935 are still living in 1945.

#### REFINANCING THE SEMINARY LOAN

In May, 1934, Dr. G. S. Dobbins was appointed by the Board of Trustees as assistant financial agent. Dr. Dobbins at once got busy during my absence in Europe seeking to refinance the Seminary loan. He obtained the assistance of W. L. Lyons & Co. in finding a company which would take over the loan. Lyons & Co. recommended to us the Mutual Benefit Life Insurance Company of Newark, New Jersey. W. J. Wilder, treasurer of the Company, and his assistant, Mr. Thompson, visited Louisville and became satisfied that the Seminary loan was quite desirable. They agreed to recommend that the loan be taken by the Mutual Benefit Life Insurance Company of New Jersey at 5 per cent, without any cost of refinancing. They stipulated that the fee of William Marshall Bullitt, their attorney, should be paid by the Seminary. The attorney insisted that the Executive Committee of the Board of Trustees did not have authority to make this loan without action from the Board of Trustees. The call was issued by President Joshua Levering, and twenty-five members of the Board met in Louisville in January, 1935. A quorum consisted of eleven members.

Our attorney, George W. Norton, Jr., drew up the proper papers for the loan, and the Board of Trustees unanimously authorized that the loan be made at 5 per cent. Thus we secured release from the high rate insisted upon by the Fidelity



& Columbia Trust Co. The transfer of the loan was made on February 1, 1935.

I cannot express my appreciation of the skill of Dr. G. S. Dobbins in engineering the acceptance of this loan by the Mutual Benefit Life Insurance Company of Newark, New Jersey. During the period of my administration from 1934 to the close of my presidency in May, 1942, Dr. Dobbins was a most valuable helper in all my administrative problems.

The Insurance Company granted a loan of \$590,000, and the Seminary was permitted to reduce the principal at every semi-annual payment. I always tried to make as liberal payment as possible on the principal of the debt.

My colleagues of the Faculty stood by me loyally in the economy policy I was pursuing. They were willing to wait for the return to full salary until the Seminary debt could be paid off. So it came about that they did not receive full salary until the coming of the new President, Dr. Ellis A. Fuller, in 1942.

#### DR. WEATHERSPOON IN THE ORIENT

In January, 1935, Dr. and Mrs. J. B. Weatherspoon accompanied Secretary and Mrs. Charles E. Maddry to China and Japan. Dr. Weatherspoon made a great contribution to the religious life of our Baptist people in the Orient. His own interest in the missionary enterprise was deepened by this contact with the work and the workers. Dr. Weatherspoon bore his expenses on this valuable missionary journey.

#### MY FORTIETH ANNIVERSARY

Leading Sunday school workers celebrated my fortieth anniversary as a member of the International Sunday School Lesson Committee. From October, 1895, I had given much active service to the work of the International Lesson Committee. In honor of my fortieth anniversary, some of the leading Sunday

school workers of America came to the Southern Baptist Theological Seminary in March, 1935, to express their appreciation for my long service in the selection of Sunday school lessons.

Dr. Hugh S. Magill, who had served as executive secretary of the International Council of Religious Education, until recently, took occasion to be present to do honor to my long service as a member of the International Lesson Committee. Among other things he said: "It is only fair to say that in the preparation of the Uniform Sunday School Lesson outlines Dr. Sampey has been the most influential personality for the past forty years."

Addresses were also made by Dr. R. E. Magill, of the Southern Presbyterian Board, and Dr. John Q. Schisler of the Methodist Church, South. Dr. Schisler remarked: "To be a member for forty years, and for many years Chairman of the Interdenominational Committee which has produced the outlines of a series of lessons used by millions of people, is an achievement which, so far as I know, is without parallel in history."

#### MY FIFTIETH ANNIVERSARY

My service as professor in the Seminary for fifty years was celebrated at the same time as my fortieth anniversary as a member of the International Sunday School Lesson Committee, in March, 1935. Friends generously recognized this long period of service as a teacher of the Old Testament in the Southern Baptist Theological Seminary. Dr. Charles S. Gardner presented on behalf of the Faculty, students and other friends a beautiful basket of red roses.

#### THE SEMINARY ALUMNI BREAKFAST

The breakfast for the Seminary alumni was held in the Peabody Hotel, Memphis, Tennessee, on Friday morning, May 17, 1935. The famous Seminary Quartet, composed of Felix Arnold, Claude Broach, Raymond Coppinger, and Lucius Pin-

nex, gave a dialogue report of some of the characteristics and idiosyncrasies of President John R. Sampey. The "skit" was greatly enjoyed by all those present, and the singing by the quartet, especially of the spirituals, was never surpassed in the Southern Baptist Convention.

#### ELECTED PRESIDENT OF THE CONVENTION

Some of the professors of the Seminary had urged me to stand for the presidency of the Convention prior to the meeting in Memphis. At first I declined the honor, stating that I hardly felt equal to the additional task. Dr. W. H. Davis and other friends came to me in Memphis on the evening of the sixteenth and wished me to say definitely whether I would turn down the honor if it were offered to me. Having recovered my physical tone and health, I stated that I would abide by the decision of my friends. They at once spread abroad the report that I would accept the honor, if it should be presented to me. Many friends took interest in my election.

Several names were presented to the Convention, including Dr. L. R. Scarborough, Dr. Ellis A. Fuller, Dr. F. F. Brown, Dr. R. G. Lee, and Governor Pat M. Neff. As soon as my name was presented four of these gentlemen moved to the front to withdraw their names in favor of their old friend. It was suggested to the other man that he join the procession, but he declined and decided to make the race. The final figures were 1,210 for R. G. Lee, and 1,341 for John R. Sampey.

I was not present in the Convention at the time of the election, and when I came into the hall was promptly informed of my election to the presidency.

As the incoming president of the Convention, I appointed a strong Committee on Boards for the year 1936. Dr. Walter P. Binns of Virginia was made chairman of this important committee.

President M. E. Dodd turned over the gavel of the Convention to me at the closing hour, and I made an earnest address trying to improve the morale of our people.

#### SESSION OF 1935-36

The total enrolment for the session 1935-36 was 389.

The instructors were R. Inman Johnson, E. A. McDowell, Jr., and H. C. Goerner.

The speakers on Founders' Day January 11, were F. A. Davis of Baltimore, who spoke on Hon. Joshua Levering, and Dr. J. Clyde Turner of Greensboro, North Carolina, who spoke on "The Ideals of the Seminary." The Norton Lectures were delivered by Dr. Kenneth Scott Latourette of Yale University, on "Christian Missions at the Dawn of a New Day." Dr. Toyohiko Kagawa, of Japan, delivered the Gay Lectures on "Suggestions Toward a Christian Philosophy." The lectures by Dr. Latourette and Dr. Kagawa were given in connection with the March Conference, and drew large crowds.

The Commencement Sermon was preached by Dr. Wallace Bassett of Dallas, Texas; the Missionary Address was given by Dr. H. H. McMillan of China; and the Alumni Address was given by Dr. L. L. Gwaltney of *The Alabama Baptist*.

#### A REVIVAL IN NEWPORT

From March 21-29 I assisted Pastor Merrill D. Moore in special meetings in Newport, Tennessee. I was a guest in the home of Pastor Moore and of Mr. and Mrs. W. B. Stokely. Pastor Moore writes as follows concerning the meeting: "We had a truly great revival, with a total of 40 additions to the church as a result of the services—32 for baptism and 8 by letter. Dr. Sampey was really at his best. How he did preach! And what a powerful impression for good he did make upon our town and this section."



## BAPTISTS READING GOD'S WORD

I challenged Southern Baptists in May, 1935, to read with me during the next Convention year the Epistle to the Ephesians forty times, and Isaiah, Chapter 40 to 55, ten times. Many persons accepted the suggestion, and many pastors preached on Ephesians.

For the Convention year beginning May, 1936, I asked Southern Baptists to read with me the Acts of the Apostles and the Gospel and the Epistles of John. The Sunday school lessons made use of the same books.

## MEETING OF THE SOUTHERN BAPTIST CONVENTION

On May 14-18 the Southern Baptist Convention met in St. Louis. This was the first time I had occasion to preside over the meetings of the Convention. On May 25 Dr. M. E. Dodd wrote warmly concerning the St. Louis meeting: "Please let me thank you for the magnificent manner in which you handled our Convention. All of us have known you were a great preacher, a great teacher, and a great lover of your brethren. This is the first opportunity we have had to see you tried as a master of assemblies, and now we know that you are great at that also."

Dr. Charles A. Jones says in the *Baptist Courier*: "Dr. John R. Sampey made a remarkably fine presiding officer. His good common sense and his deeply religious spirit were contagious. He showed his good sense by not talking too much."

At the close of the Southern Convention, the Northern Convention held with us a joint session under the leadership of President J. H. Franklin. The joint meeting was greatly enjoyed by the brethren of both Conventions.

Much was said in the Convention concerning the approaching China Baptist Centennial, which was to be held in October, 1936. At the close of the Convention in St. Louis, Rev. Wade Bryant of Virginia asked me if it would not be possible for

Mrs. Sampey and myself to attend the meeting of the China Baptist Centennial in Canton, China. The suggestion appealed to me powerfully, and soon we decided to undertake the journey.

#### SESSION OF 1936-37

The total number of students enrolled for the session of 1936-37 was 407, crossing the 400 line again and continuing above it.

The instructors were R. I. Johnson in Public Speaking and Music, E. A. McDowell, Jr. in New Testament, H. C. Goerner in Comparative Religion and Missions.

Dr. George W. Truett delivered the Gay Lectures, "The Mission and Message of the Baptists."

On Founders' Day the speakers were Dr. George Braxton Taylor of Virginia and Dr. E. P. J. Garrott of Arkansas, each speaker picturing the Seminary of his time.

#### PREPARATION FOR TRIP TO CHINA

We secured reduced rates on the railways from Louisville to San Francisco. We left Louisville in September, 1936, taking tourist Pullman cars all the way. We were happy to have with us Mrs. Charles Burris, my wife's sister. Dr. M. T. Andrews, of Texarkana, Texas, joined us in Japan and accompanied us throughout China.

On account of a strike, the *President Hoover* of the Dollar Line was delayed six days in San Francisco and we arrived in Japan five days late.

We were happy in the time of our visit to China when we saw things under the most favorable circumstances. It was still possible for us to visit all parts of China in 1936.

## BRIEF VISIT IN JAPAN

By reason of the strike in San Francisco, our stay in Japan was limited to about five days. We visited Tokyo, Kobe, Kokura, and Fukuoka. In the last two places we saw many of our Southern Baptist missionaries and the native Japanese workers. I had the pleasure of meeting again several Japanese men in the Fukuoka Baptist School who had studied with us in the Seminary in Louisville. We had a pleasant meeting with the Japanese brethren in Fukuoka in the home of our missionary, Mrs. C. K. Dozier. One of their number was bold and brave enough to send by us their warm greeting to their Baptist brethren in China, stating that they would not be permitted to attend the China Baptist Centennial but that they did not endorse some of the things that were happening.

Rev. J. Franklin Ray accompanied us in our travels in Japan and gave us most valuable help. Hermon Ray, his son, also assisted us in our travels from Tokyo to Kobe. We were happy to have a brief glimpse of the work and workers in Japan.

My seventy-third birthday was celebrated on the American steamer from Kobe to Shanghai. Among the friends at the celebration of my birthday were Rev. J. H. Ware and wife, Rev. H. H. McMillan and wife, Miss Jane Lide and Miss Lorene Tilford. At the birthday dinner on the steamer the missionaries had constructed a pasteboard chair to represent the "Old Testament Chair" in the Seminary, and they took a collection for this Chair named in my honor.

## ARRIVAL IN CHINA

We landed in due time in Shanghai and were greeted by a large number of missionaries at the wharf. We made our headquarters in the compound of Shanghai University, Mrs. Sampey and I being entertained by Mrs. R. E. Chambers, and Mrs. Burris by Dr. and Mrs. Hundley Wiley.

## ITINERARY IN CHINA

I repaired at once to the office of the China Baptist Publication Society for a conference as to my plans for China. I soon discovered that some of the missionaries wished me to visit a goodly number of sites in China. I listened to Dr. M. T. Rankin, general secretary for the Orient, for a moment, and then interrupted him in outlining my itinerary. I reminded Dr. Rankin that I was "free, white, and seventy-three years of age," and that I desired most of all to preach the gospel in the Baptist high schools and colleges throughout China, and that it would be impossible for me to visit many stations that would gladly give me hospitality. President Herman C. E. Liu spoke up at once and asked me to conduct an evangelistic meeting for a week in the University of Shanghai. I promptly accepted his invitation. Dr. Rankin graciously adjusted himself to my wishes in this matter, and it was my privilege to conduct evangelistic meetings in Shanghai, Soochow, Canton, Kaifeng, and Hwanghsien.

I had expected to speak on the Gospel of John five times to the students of the University of Shanghai, but the director of the high school, without my knowledge, had insisted that I should give two mornings to the high school students, thus leaving me only three services for the university students. I was warmly received by both groups and my messages were well translated both to the university students and to the high school pupils on the campus.

## REVIVAL IN SOOCHOW

On Monday, October 5, we went to Soochow, where Mrs. Sampey and I were guests for five days in the home of Mr. and Mrs. Milner Brittain, quite near the Baptist high schools. I preached on the Gospel of John in the chapel.

My interpreter for the first two days was the director of the boys' high school in Soochow, and for the second two days the



dean, Mr. Feng, interpreted for me most beautifully. He not only gave my meaning but carried in his voice the same emotional appeal.

On Friday morning the religious director of the boys' high school passed out cards for the students to sign, in which the student promised to accept Jesus as both Saviour and Lord. Thirty-two girls signed the cards, and one hundred-nine of the boys, making a total of one hundred-forty-one high school pupils. After the students had been signing for some moments, I remarked to the dean that possibly we had better close the meeting, but he replied: "Doctor, do you not see that they are still signing? This is the most important thing we have for the day." It was still several minutes before all the signatures were handed in.

#### MISSIONARIES IN SOOCHOW

The veteran missionary, Dr. Charles G. McDaniel, was on leave of absence at the time of our visit. Dr. and Mrs. H. H. McMillan, much loved missionaries, entertained us at a meal in their home, as did Miss Sophie Lanneau and Miss Helen Yates.

On Friday afternoon we left Soochow for Shanghai, and prepared to leave on the *President Pierce* Friday evening for Hong Kong and Canton. We greatly enjoyed the company of a large group of missionaries on the *President Pierce* as we traveled together. Drs. Liu, R. T. Bryan, and M. T. Rankin were the life of the party.

#### TRIP TO CANTON

We took the train at Kowloon for Canton, arriving in the evening. We made our way from the station in an auto among great crowds of people on the way to the home of Rev. Eugene Hill, where we received from Mr. and Mrs. Hill a very warm

welcome. We rested on Tuesday and visited among the missionaries.

#### CHINA BAPTIST CENTENNIAL

The China Baptist Centennial lasted from Wednesday morning, October 14, through Sunday, October 18. The committee on arrangements had appointed me for seven different addresses in connection with the China Centennial. When I protested to Miss Mollie McMinn that too many addresses had been assigned to me, she replied that the arrangement was just what the committee desired. I did turn over to Dr. M. T. Andrews one of my addresses.

On Wednesday morning I led the opening devotional service on Psalm 103, about eight hundred persons being present at the early service. On Wednesday evening I delivered an address on "Baptist Principles." Some of our Chinese brethren remarked that they had not heard before many of the things I related concerning the history of Baptists.

On Thursday morning I spoke on "Thirsting for God," using Psalms 42 and 43. On Friday morning I spoke at the devotional service on "Citizenship in Heaven," using Philippians 3:20.

On Saturday morning, October 17, I spoke at a largely attended devotional service on the "Humility of Jesus." My interpreter at the four devotional services was I. P. Wan, who had studied in Louisville, and who interpreted my messages admirably.

I made the closing address of the Centennial Sunday evening on "The Ministry of Jesus—Preaching, Teaching, Healing." This closing service gripped the hearts of missionaries and of the Chinese brethren.

#### REVIVAL IN TUNGSHAN

I was invited to remain in Canton an additional week to hold evangelistic services under the auspices of the boys' high

school and the girls' high school. I conducted services Monday evening and Tuesday evening, October 19 and 20, in Tungshan church, for the benefit of the people of Canton. Examinations were held in both the high schools until Wednesday afternoon, October 21.

When I entered the church on Wednesday evening, I was aware of the presence of at least nine hundred young people from the two high schools, in addition to other persons who filled the auditorium, which easily held one thousand five-hundred souls. I was fortunate in having as my interpreter, not only for my evening addresses at the Centennial, but also for my sermons in the revival in Tungshan church, Mr. Harold Chan, who was perfectly at home in English and in Cantonese. I sought to compress into three sermons the very essence of the Christian message, in the hope that many might be won to definite acceptance of Jesus as Saviour and Lord.

At the service on Thursday evening there were probably a thousand of the high school pupils, the boys sitting on the main floor, and the girls in the gallery, both of which were equally desirable for seeing and hearing. On the third and last evening of the meeting there were at least eleven hundred of the high school boys and girls in attendance.

On Friday evening Mr. Tso, religious work director in the boys' school, distributed cards throughout the audience for such as would signify their deliberate purpose to accept Jesus as both Lord and Saviour. When the cards were collected, it was found that one hundred-forty of the high school boys and girls had signed, in addition to forty other persons in the audience.

I was very happy that so many young people in the high schools had surrendered their lives to the service of the Lord Jesus. Many of them were baptized later.

#### FROM CANTON TO KAIFENG

After the close of the revival in Canton, Dr. M. T. Andrews

and I spent a day or two in Hong Kong visiting among the Chinese brethren.

We arrived in Shanghai on October 30 and left the same evening on the fast train via Nanking on the way to Kaifeng.

Our train crossed the Yangste River by ferry in two sections, and we proceeded northward on the fast train until we arrived at 5:30 P.M. at Hsuchowfu. We were met by Missionary Hendon M. Harris from Kaifeng, and at 6:30 departed by train for Kaifeng farther in the interior. We arrived at 1:00 A.M. and were met at the station by Missionary A. S. Gillespie, who took us in his car to his residence on the Baptist compound.

Monday morning I preached in the Baptist church on the compound on "The Greatest Fifty Days in Human History." Pastor Ding, who had studied in Louisville, interpreted for me in a wonderful way. He was delighted with my messages dealing with the Holy Spirit and his mighty works. He had a remarkable Christian experience himself, and was happy to interpret my sermons, his face lighting up with a smile as I spoke. The people listened with rapt attention.

I attended the meeting of the Rotary Club of Kaifeng and sat beside the Governor of the province, who conversed with me in reasonably good English. Dr. Harris led in the singing at the Rotary meeting, in which the Governor joined.

#### VISIT TO CHENGCHOW

We were received into the homes of Missionaries Phil White and Dr. Ayers. Brother Ding accompanied us and interpreted for me at a service in the church in Chengchow.

In Chengchow we were impressed with the praying aloud by the whole congregation, a mark of the great revival in Shantung. We became somewhat familiar with this experience as we later visited in Hwanghsien. I was impressed with the fact that every individual was praying aloud, and yet no one



seemed to be confused by the practice. Our missionaries all joined in this audible praying.

We visited the small hospital presided over by Dr. S. E. Ayers, whose services were greatly appreciated by the native Chinese. He stuck to his post even when the Japanese in 1938 bombed the town, and cared for great numbers who were wounded.

#### VISIT TO PEIPING

I arrived in time to preach at the Medical College church in Peiping Sunday morning, November 8. We visited in the Language School conducted by Professor Pettus. Several of our Baptist missionaries were studying in the language school.

I also spoke at the chapel service to the personnel of the school.

#### WE VISIT TSINAN

We were entertained in the homes of Mr. and Mrs. J. A. Abernathy and Miss Mary Crawford. At the invitation of our missionary, Dr. P. S. Evans, I preached to about two hundred-fifty students in the medical department of Cheloo University. My sermon was interpreted by the representative of the Salvation Army.

#### VISIT TO HWANGHSIEN

Leaving the train at Wehsien on November 12, we were met by Missionary C. L. Culpepper in an auto and taken one hundred-twenty miles to Hwanghsien. My wife and I were entertained in the home of Dr. F. P. Lide. We were happy to become acquainted with Mrs. Lide and their growing family, three of the children making confession of faith during the meeting that followed.

## RETURN TO SHANGHAI

On November 17 Dr. Bryan was kind enough to take us the distance of one hundred-twenty miles on the automobile road from Hwanghsien to Wehsien.

We spent the night in the Presbyterian Hospital at Wehsien, where we were very hospitably entertained. We left Wehsien on Wednesday, November 18, and with a brief stop at Tsinan we took the through train arriving in Shanghai Friday morning, November 20.

## THIRTIETH ANNIVERSARY OF UNIVERSITY

We were in time to be present on November 21 at the thirtieth anniversary of Shanghai Baptist University. Addresses were delivered by the Minister of Education from Nanking, and Mayor Wu of Shanghai. I was asked to deliver the third address. I made bold to encourage the young men of Shanghai Baptist University to join the cadet corps on the campus, and prepare themselves to defend China against all enemies. Already the Japanese were threatening trouble in China. Generalissimo Chiang Kai-shek sought to delay war in order to prepare his people for the terrible trial awaiting them.

The tone of my address appealed powerfully to the young men of the University of Shanghai, as well as to the visitors at the celebration of the anniversary. They said that they had never heard a Christian missionary talk in such fashion before. The young men in the audience were so stirred that some of them were leaning forward and almost rising from their seats. In view of the situation, if I had been a student in Shanghai Baptist University, I certainly would have joined the cadet corps.

## CLOSING ENGAGEMENTS

On the evening of November 21, twenty of us were invited to the home of our dear friends, Mr. and Mrs. Zau, to a Chinese feast. We had a most delightful evening together.

On Sunday morning I preached at the famous North Gate Baptist Church, one of the oldest and leading Baptist churches in China. I preached in the Sallee Memorial Chapel on the Baptist compound Sunday afternoon.

#### FAREWELL TO CHINA

In our closing visit in Shanghai we were entertained beautifully for five days in the home of Dr. and Mrs. M. T. Rankin. At five o'clock on the evening of November 24, Dr. and Mrs. Rankin gave a reception in honor of the four visitors, attended by almost all the Shanghai Baptist missionaries. Addresses were made by Dr. Andrews, Dr. Rankin, and myself. It was a season of high fellowship.

We boarded the *President Lincoln* on the evening of the 24 and sailed before day on November 25.

#### ARRIVING IN SAN FRANCISCO

Our Captain did not call at Honolulu, but took a more direct route across the Pacific to San Francisco. We were treated with consideration and kindness by the customs officials. We arrived in Louisville a few days before Christmas.

In many respects our trip to China was equal to our very best missionary experiences in Brazil. I thank God for the privilege of ministering to our missionary friends and to the Chinese people.

#### ASSISTING DR. WEIGLE

When it was resolved to take up again the work of revision of the American Standard Bible in 1936 and 1937, Dr. Luther A. Weigle asked me to resume as the chairman of the Old Testament Section. I informed him that I was too old to carry on the work of the presidency of the Seminary and at the same time do efficient work on the revision.

## THE LOUISVILLE FLOOD

Beginning on January 22, 1937, the flood increased from day to day until the greater part of the city was flooded, apart from the elevated Highland and Crescent Hill sections. The Seminary was fortunately located in the district that was not flooded, and so also was our home in the Highlands. Norton Hall was turned over to the Mayor and the persons supervising relief. Many thousands of people were cleared through Norton Hall on their way to country districts. Many persons, especially police officers from other cities, were fed in the Seminary refectory. Later the Seminary was partially compensated for the heavy expense connected with the flood.

Special services were held in the Seminary chapel one evening about midnight for more than five hundred Negroes, who were passing through Norton Hall on their way out of the city. One of our students, Robert E. Lee, of Mississippi, who had never before preached to Negroes, delivered a sermon which they greatly enjoyed. One big Negro woman said, "I was in the jail house this mornin', and tonight I'se in heb'n."

We joined other persons in filling our home with refugees from the large flooded area of Louisville. A Catholic woman with four children was entertained in our home in the Highlands, in addition to a group of Training School girls. Miss Minnie Landrum and Miss Mildred Cox, both of Brazil, remained in our home to help greatly in caring for the friends. On February 14 I received a beautiful valentine from the four Catholic children to whom I had told many stories, as we sat by the light of one candle in the evening.

Many of the students of the Seminary worked in the flooded areas with skill and courage. Of course the classwork of the Seminary was almost entirely interrupted while the flood lasted. We made it possible, however, for our students to complete the Seminary course and receive their diplomas.



## UNION MEETING IN FARMVILLE

Through Dr. Cecil V. Cook, pastor of Farmville, Virginia, Baptist Church, I received an invitation from all the Protestant pastors of Farmville to conduct eight days of special meetings for the benefit of the Christian community, March 20-28, 1937. This was almost the only union revival I ever tried to hold, and I was greatly gratified by the cordial reception given me by the Christian forces in Farmville. The president and faculty of Hampden-Sidney College and the State Teachers' College of Farmville co-operated unitedly in the union meeting. I preached on the Gospel of John, using one evening John 14-16 on the Holy Spirit. A returned Presbyterian missionary pronounced it a perfect sermon. I almost *preached* that evening.

## CONVENTION IN NEW ORLEANS

The Southern Baptist Convention met in New Orleans May 13, 1937. My theme for the presidential address was "An Old Man Dreams." I dreamed that Southern Baptists were studying God's Word, and taking Jesus seriously. I also noted in my dream a marked difference in the moral standards of our church members and the standards of men of the world. I warned against a trend toward the totalitarian state. I entered my hearty protest against proxy religion. I also warned of the danger residing in the movement toward organic church union. I dreamed that a world revival broke out among our people.

The attendance at the Convention in New Orleans in 1937 was the largest since the Convention in Washington in 1920. Dr. George W. Truett spoke in warm terms of my presidential address and of my presiding over the Convention, adding, "It was all nobly done—and such is the verdict of your brethren everywhere."

Many of us hoped that Dr. Truett could represent Southern Baptists at the Oxford Conference for at least an address, in connection with his European tour in 1937; but later we learned

that his engagements with Baptist groups made it impossible for him to give even a single day to the World Conference on Life and Work.

#### MY DAUGHTER WRITES MY BIOGRAPHY

My youngest daughter, Elsie Louise Duggar, without my knowledge, began to prepare in 1937 a brief biography of my life. She had gleaned from my conversations and from many other sources the main events of my life history. *Laughing and Loving with John R. Sampey* was the title of her book. Elsie has a very sprightly style and is full of fun. She enlisted a group of my best friends to give their testimony concerning my life-work. If anyone wishes a short and readable account of my experiences, Elsie's narrative gives the gist of the matter.

#### LOWERING OF INTEREST RATES

In 1937 a representative of the Fidelity and Columbia Trust Company came to me and said that the Trust Company wished to recover the Seminary loan at 4 per cent, requiring on the principal only \$20,000 payment each year. I thanked my friend for this liberal offer, but at once said to him that I felt in honor bound to submit the new offer to the Mutual Benefit Life Insurance Company of Newark, New Jersey, who had delivered us from the high rate of 6 per cent. If the Life Insurance Company would voluntarily reduce the loan to the terms thus offered, they could retain the loan. When the question was referred to the treasurer of the Mutual Benefit, he replied within a week stating that his Company would reduce the rate to 4 per cent.

About a year later I was informed by a prominent financier of Louisville that he could secure a further reduction of the rate of our loan to  $3\frac{1}{4}$  per cent; but that there would be some expense for refinancing the loan. I at once reported to the Mutual Benefit Life Insurance Company this trustworthy offer for

further reduction to  $3\frac{1}{4}$  per cent, and stated that the Seminary would allow the Insurance Company to retain the loan until payment in full should finally be made, if the Company would voluntarily reduce the rate to  $3\frac{1}{2}$  per cent. Again my offer was promptly accepted.

#### APPOINTED TO WORLD CONFERENCES

At the meeting of the Executive Committee in June, I urged the importance of having a representative of our group in both the Conference on Life and Work in Oxford, and the Conference on Faith and Order in Edinburgh. The brethren turned on me and urged that I myself should go as the representative of Southern Baptists. The Executive Committee of the Convention voted \$700 toward the expenses of the trip and the Southern Baptist Theological Seminary added \$500 to this amount. The expenses of Mrs. Sampey and myself were thus borne by our friends. Dr. J. D. Franks and Mrs. Franks of Columbus, Mississippi, were also appointed as representatives to the Conferences.

#### THE OXFORD CONFERENCE

The Universal Council on Christian Life and Work met in Oxford July 12-26. I elected membership on the Commission on Church and State. Dr. William Adams Brown, one of the leaders of the ecumenical movement, warmly welcomed me as I took my seat among the members of the Commission on Church and State.

We sat for about ten days in drawing up our findings on this important subject. I sat on the front row with Dr. William Adams Brown and Dr. Emil Brunner. Dr. Brunner had occasion to borrow for a while my flexible edition of the Greek New Testament. I greatly enjoyed the opportunity of seeing and hearing some of the leading men who took part in this feature of the work.

The Plenary Session of the Conference, when all representatives were present lasted for four days. The final conclusions were drawn up by the entire body.

Existence of some differences were frankly recognized in the final report, which emphasized the substantial unity of the representatives. It was felt that the Conference had increased the understanding of members of different faiths.

#### THE EDINBURGH CONFERENCE

The Edinburgh Conference on Faith and Order convened August 3-18. About four hundred delegates met in the Assembly Hall of the Presbyterian Church of Scotland. The Conference was divided into several groups. I elected the section on the Church and the Sacraments. Among the Baptists who sat together in this section were Dr. Laws of England, Mr. LeQuesne of London, and myself. We entered exceptions to the doctrine of infant baptism and related questions. Of course the overwhelming majority of the section was composed of pedobaptists. They treated the Baptists with reasonable respect.

During the four days of the Plenary Session in the Assembly Hall, we heard much from representatives of the Orthodox Church, preaching the doctrines of sacramentalism. We were told more than once that in the Eucharist the wafer was transmuted into the very body, blood, soul, and divinity of the Lord Jesus. Professor Florovsky of the Russian Church in Exile went so far as to say that if the wafer, after being consecrated, should go to pieces and decay, so long as one particle remained, it would still be "the body, blood, soul, and divinity of the Lord Jesus." The Anglo-Catholic representatives joined the Orthodox Church in proclaiming the necessity of an episcopacy and the saving power of the sacraments.

The Plenary Session was about to close on the last morning, when I sent in my card to the Archbishop of York as desiring to speak. He could call on only a limited number of



those who sent in their cards, but Archbishop Temple was presently kind enough to say, "We will now hear from Dr. John R. Sampey, president of the Southern Baptist Convention." I was on the speaker's platform in a few seconds, and delivered the following brief address:

"Southern Baptists, with a communicant membership of 4,458,000, are of one mind in affirming that men are saved by faith in Christ Jesus, without the necessary intervention of church, priest, or sacrament. Men are saved one by one, and not *en masse*. Jesus says, 'He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him' (John 14:21). He also says, 'I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing' (John 15:5).

"Our Lord deals with the individual. He said to Nicodemus, 'And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life' (John 3:14-15).

"We believe that salvation does not come through the ministrations of a priesthood, or the so-called sacraments of the church, but through union with Christ by personal love and faith. Whoever learns, through reading the New Testament, or through the witness of a disciple of Christ, the message of God's love in Christ, can be saved, if he believes on the Son of God and enthrones him in his heart and life.

"If he is truly saved, he will show his love by keeping Christ's commandments. He will confess his faith by baptism. He will associate himself with Christ's followers in the church, and earnestly strive to observe all that Christ has commanded, including participation in the Lord's Supper as a memorial of Christ's death on the cross for our sins.

"The report which we are considering seems to me in many places to put the church with its ministry and sacraments between the sinner and his Saviour. Our Lord Himself has said,

'I am the way, the truth, and the Life; no man cometh unto the Father, but by me.'

"I have the distinct impression that in the findings of the Conference, though we affirm more than once our belief in the Saviourhood of the Lord Jesus and his sole mediatorship, yet time and time again the church and the sacraments are thrust between the individual soul and the Saviour, as in some sense essential to his salvation."

My short address, to my great surprise, was warmly applauded throughout the hall, almost the only instance of applause during the session of four days.

At the closing service of worship in the afternoon in St. Giles Cathedral, I met in the aisle a prominent Presbyterian minister and a leading Methodist layman, both of whom expressed their pleasure that I had spoken as I did, and in the churchyard another American leader voiced the same sentiment. I made the only statement of the evangelical position of salvation by faith during the Plenary Session of four days.

A World Council of Churches was voted for by the Conferences. Southern Baptists thus far have declined to take membership. Our people have feared that the World Council might stress organic union of all churches and denominations. Southern Baptists have insisted on maintaining their autonomy and freedom, even at the expense of being called "the problem child of Protestantism."

#### SESSION OF 1937-38

The total enrolment for 1937-38 was 410. Dr. E. A. McDowell, Jr., became assistant professor in New Testament Interpretation in 1937. The instructors were R. I. Johnson and H. C. Goerner.

On Founders' Day, 1938, Dr. C. S. Gardner spoke on "Our Seminary Heritage." J. H. Anderson, president of the Board of Trustees, related his own life experiences in stewardship.

The Norton Lectures were delivered by Dr. Harris E. Kirk, Baltimore, on "The Experience and Message of Jeremiah."

The Gay Lectures were delivered by President Francis P. Gaines of Washington and Lee University, speaking on "The Literary Treasures of the Old Testament."

Dr. H. C. Goerner was made assistant professor of Comparative Religion and Missions, in May, 1938.

Through the persistence and resourcefulness of Dr. G. S. Dobbins for five years, the John R. Sampey Chair of Old Testament Interpretation was endowed with \$100,000.

The election of Dr. Hugh R. Peterson as student counselor meant much for the future of the Seminary. He presently was also made registrar, and later secretary of the Faculty. He combines a deep spiritual interest in the welfare of the students with fine knowledge of human nature. He also assists students in finding remunerative employment while in the Seminary, and has rendered great service in helping men to obtain suitable pastorates after the close of their Seminary course. He is a steam engine in trousers.

#### CORDIAL SUPPORT OF EDITOR MASTERS

Time and again through my thirteen years as president of the Seminary, Dr. V. I. Masters of the *Western Recorder* had complimentary allusions to my stand on evangelical principles. I deeply appreciated his generous laudatory articles concerning his old teacher.

#### DR. CARVER'S SEVENTIETH ANNIVERSARY

On April 10, 1938, Dr. W. O. Carver attained his seventieth birthday. On Friday, April 8, the Faculty and student body joined in a special service in chapel, also honoring Dr. Carver's forty-two years of service in the Seminary. As a memento of the occasion, a silver bowl was presented to Dr. Carver.

## COMING OF DR. CRISMON

Beginning with the session of 1938-39, Dr. Leo T. Crismon was elected assistant librarian to help Librarian Dr. Thomas A. Johnson. Dr. Crismon has rendered efficient and courteous service in the library, and is now associate librarian.

Dr. W. H. Davis, who has for many years been chairman of the Committee on Graduate Standing, succeeded me as director of the Library in 1929. These additional tasks do not seem to have interfered at all with his scholarly work as professor of New Testament Interpretation.

## SOUTHERN BAPTIST CONVENTION

At the close of the meeting of the Southern Baptist Convention in Richmond in May, 1938, I turned over the gavel of the Convention to Dr. L. R. Scarborough, the new president.

In my address as president, I spoke warmly in favor of an evangelistic crusade throughout the South. I issued a challenge to our Methodist brethren to go afield with us in winning souls to Christ. One or more of the Southern Methodist bishops gladly accepted the challenge.

## WOMAN'S MISSIONARY UNION

The Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, celebrated its Fiftieth Anniversary in Richmond, the city in which the movement was first launched in 1888.

It would be impossible to exaggerate the value and importance to Southern Baptists of the achievements of Woman's Missionary Union. They have been loyal to all the work fostered by the Southern Baptist Convention. During the long depression through which we had been passing, Woman's Missionary Union had done much to save our work on the various foreign fields. The women had not only sent many choice young women missionaries abroad, but gave largely for the financial support of foreign missions. It was my privilege both in Brazil and in



China to see the self-sacrificing labors of many of the young women who had studied in the Training School in Louisville.

We cannot too warmly praise the efforts of the officers and members of Woman's Missionary Union. Their work is still increasing by leaps and bounds. A galaxy of our choicest women have served as president of Woman's Missionary Union. Miss Kathleen Mallory, the consecrated and inspiring secretary, has served in connection with Miss Fannie Heck, Mrs. W. C. James, Mrs. W. J. Cox, and Mrs. F. W. Armstrong. Only recently Mrs. G. R. Martin has come into the glorious succession.

#### THE TRAINING SCHOOL

The Training School in Louisville has been greatly favored in the three Christian women who have served as principal of the school. Mrs. Maude R. McLure brought into the Training School a spirit of consecration and of zeal for foreign missions which made its mark on all the young women who came under her influence. She was followed by another consecrated leader in the person of Mrs. Janie Cree Bose (now Mrs. J. H. Anderson), who upheld high ideals. Miss Carrie U. Littlejohn has shown administrative skill and has led the Training School into larger usefulness. The three principals have been thoroughly consecrated, and each of them won the love and respect of all the young women in the Training School.

#### A HAPPY OLD MAN

The period from May, 1934, to May, 1938, was one of the most joyous times in all my life. I was preserved in health, and was overwhelmed with the honors heaped upon me by my friends and associates in Christian work. If all the beautiful letters from my former pupils in the Seminary could be assembled, they would fill a volume that would melt me to tears on account of the love they express toward their teacher.

In all this I had an ideal side partner, who kept herself in the background.

## CHAPTER XVI

### Closing Years of My Presidency

#### May, 1938-May, 1942

**I**N the *Century Dictionary*, in connection with the word "memoir," I recently came across a rather startling quotation from Meredith: "Published *Memoirs* indicate the end of a man's activity, and that he acknowledges the end."

We take up the story of the experiences of a man between seventy-five and eighty years of age.

#### SUNDAY SCHOOL CONFERENCE AT RIDGECREST

I accepted the invitation of the Sunday School Board of the Southern Baptist Convention to speak at Ridgcrest July 17-22, 1938. I preached the sermon on Sunday morning, following it during the week with addresses on various topics. I discussed the "Inside Story of the Uniform Lesson System"; "The Bible the Textbook of the Sunday School"; "The World Sunday School Outlook"; "The Sunday School Board's Program as I See It"; "What I Should Like to Say to the Sunday School Worker." I tried to make the addresses fresh and inspiring to all the Sunday school forces.

#### HOME MISSIONS CONFERENCE

I spoke for the Home Mission Board at Ridgcrest, July 31 to August 5.

I was asked to conduct Vespers every afternoon at 6:45. Dr. L. L. Gwaltney of *The Alabama Baptist* writes on August 11 concerning my addresses at Ridgcrest: "Dr. John R. Sampey, President of the Southern Baptist Seminary, conducted the Vesper services at Ridgcrest and spoke on the names of our

Saviour. We heard him speak on Christ as Emmanuel, Christ the Anointed One, and Christ as Priest. We had to leave before we could hear the whole series. Dr. Sampey greatly enriched the lives of those who heard him."

#### SESSION OF 1938-39

Two new names were added to the Faculty in May, 1938. R. Inman Johnson, who had taught Music and Speech in the Seminary, by appointment of the Faculty for many years, was promoted by the Board to be associate professor of Music and Voice Culture. I had long felt that this good man was entitled to membership in the Faculty. Professor Johnson has greatly elevated the tone of the hymns used by men who have studied in the Seminary. He has also done much to develop the voices of men for public speaking.

H. Cornell Goerner, Ph.D., was promoted to be assistant professor of Comparative Religion and Missions. There were thus twelve men who were members of the Faculty for 1938-39.

For the Annual March Conference, Evangelism was discussed by Dr. W. E. Woodbury and Dr. Roland Q. Leavell, and I made the opening address.

On Founders' Day, Dr. B. D. Gray of Atlanta, Georgia, spoke on the "Great Teachers of 1880-83," and Dr. F. F. Brown of Knoxville, Tennessee, spoke on "Dr. A. T. Robertson as Teacher and Friend."

#### ADMISSION OF LAYMEN

By action of the Board of Trustees in 1938, the term "minister" is construed to include men committed to the calling of Christian Education, although not purposing ordination to the pastoral ministry. Under present conditions, as many as twenty such candidates may be matriculated, if properly prepared and highly commended.

## MY SEVENTY-FIFTH BIRTHDAY

The occasion of my seventy-fifth birthday was fittingly celebrated by the Faculty and students throughout the entire day of September 27, 1938. In the morning the chapel period was extended to a full hour in which I brought my own personal testimony. In the *Western Recorder* of October 6, Dr. V. I. Masters says: "With his characteristic evangelistic passion he pleaded with his students to be faithful in their preaching of a day of judgment when some shall go into the presence of God forever, and others shall be sent to an everlasting doom. At the close of the hour, every one of his hearers left the meeting with a single vivid impression, the conviction that here was a man who, after seventy-five years of life, was passionately devoted to the timeless gospel of redeeming grace through our Lord Jesus Christ."

In *The Courier-Journal* of September 28 appears the following account: "The members of the Faculty and Administrative Staffs of the Southern Baptist Theological Seminary met Tuesday night to praise their President, the Rev. Dr. John R. Sampey, at a dinner in the Brown Hotel, honoring his 75th birthday. Congratulations from hundreds of friends and former students joined the tribute of Dr. Sampey's associates throughout the day. Seminary students, at a luncheon-meeting, presented him with a traveling bag."

## IN DECATUR

On Sunday, March 12, 1939, I supplied both morning and evening for Pastor John C. Cowell, Jr., of Central Baptist Church, Decatur, Alabama. I had a pleasant interview with Mrs. Annie Lou Burr, who was administering on the large estate left by her brother, W. R. Spight.

After providing for the support of his sister during her life, Mr. Spight left his estate of nearly a million dollars for the education and sending forth of missionaries, especially foreign



missionaries. As often as the estate could spare \$40,000 from its funds, distribution was made to the Foreign Board and to other institutions in which he felt an interest. The Seminary in Louisville was to receive 15 per cent of the income from the will of Mr. Spight.

#### TRUSTEES MEETING IN OKLAHOMA CITY

The Board of Trustees of the Seminary held its annual meeting on May 16, 1939, in Oklahoma City, Oklahoma. In November, 1938, Professor Yates was in a serious automobile accident, which sent him to the hospital with a broken kneecap, so that he could not meet his classes during the second quarter. Professor J. B. Weatherspoon taught Old Testament English for the quarter, and I taught Senior Hebrew and the Seminar in Old Testament Prophecy. Professor Yates made a successful recovery.

The change was made in 1939 from four quarters each session to three terms of approximately eleven weeks each, with a holiday of one full week at Christmas.

On the recommendation of the Faculty, the degree for the doctorate was changed, in 1939, from Ph.D. back to the original Th.D., which was first conferred in 1894.

Dr. Dobbins and I were busy securing prospective donors who would give \$15.00 a month to pay the table board of a student. Enough men and women were enlisted to obtain for student aid more than \$11,000. I began to refer to students receiving special aid as "table guests," and the idea appealed to many kind friends.

At the meeting of the Board of Trustees in Oklahoma City, W. Ray Moss, vice-chairman, attended the meeting and gave a full account of the work of the financial board. On account of unsettled world conditions, the financial board during 1937 had thirty-seven meetings; during 1938, fifty meetings; and in 1939 through April they held seventeen meetings. The financial board was certainly looking after its job.

Dr. Charles L. Graham succeeded Dr. M. D. Jeffries as secretary of the Board of Trustees in 1933. F. A. Sampson became secretary of the Board in 1939 and still continues in this office.

#### AT LOUISIANA STATE UNIVERSITY

President J. M. Smith invited me to deliver the baccalaureate sermon at Louisiana State University on the evening of May 28, 1939. I spoke to about eleven hundred students of the University. A reporter for *The State Times* gave a full account of the sermon and its reception. I spoke on the character of Robert E. Lee. Close attention was given to the address throughout. The reporter remarked: "It wasn't like the traditional sermon. So different it was that many persons forgot and applauded when it was concluded. Yet the lesson was there for all who wanted it." The reporter writes: "The students seemed to listen attentively to this kindly, rather spare, gray-haired man, elderly yet speaking with vigor, who told them of the great Southerner who has been his hero all his life. It was almost as if he confided in them his affection, esteem, and reverence for a friend in spirit and they heard, even to the last line, when, looking up at the graduates sitting in the four sections across from him in the University Coliseum, he said quietly, 'I wish I were like Lee; don't you?' "

#### THE BAPTIST WORLD ALLIANCE

I had been asked to speak to the Baptist Congress on "The New Testament Doctrine of the Church." I made a careful inductive study of all the uses of the word "church" in the New Testament. I said in one paragraph: "The Lord's Supper was a memorial feast, a communion of the body and the blood of Christ. The word 'sacrament' does not occur in the Bible. Baptists never refer to the ordinances of baptism and the Lord's Supper as sacraments, unless they have been associating too intimately with Christians who place tradition on a level with

the Scriptures." Some of our European Baptists almost let the word "sacrament" slip out of their mouths before they realized it was unbaptistic.

Dr. M. E. Dodd wrote me on July 29: "Your address on the Church in Atlanta was the best I have ever heard on that subject. I thank God upon every remembrance of you."

Professor Geo. W. Paschal, then acting editor of the *Biblical Recorder*, commended my article warmly to his readers, saying: "He quotes no authority except the New Testament, but he does consider in their entirety the passages in that where the Greek word translated "church" is used, and his conclusions seem to us irresistible, even though they are courteously and mildly stated. When Dr. Sampey was delivering his address he was heard with marked attention, and all seemed to realize that he was speaking as a master. In fact, the writer was very much pleased, for Dr. Sampey was one of the very few Southern Baptists on the program and his discussion in point of scholarship and clearness of expression was unexcelled in the Congress."

#### ENTRANCE OF T. R. ALLEN, JR.

When W. S. Bullard resigned in August, 1939, Mr. Allen promptly took up the work as superintendent of buildings and grounds. From the very beginning he showed rare ability in meeting the responsibilities of the new office. He soon won the confidence of the Faculty and of the Executive Committee of the Board of Trustees. Mrs. Allen became the efficient matron of Mullins Hall.

Mr. Allen took the full Th.M. course in the Seminary, and served for a while as Fellow in Church History. He rendered excellent service to the close of my administration in May, 1942. In a quiet way he turns off a remarkable volume of work for the Seminary.

## SESSION OF 1939-40

The enrolment of students for 1939-40 rose to 473, an increase over any previous session.

James Leo Green, Ph.D., was made instructor in Hebrew and Old Testament.

Dr. Wm. S. Sadler, of Chicago, delivered the lectures on the Norton Foundation, speaking on "Pastoral Psychiatry." Dr. Frank S. Hickman, of Duke University, delivered the Gay Lectures on "Christ Comes to His Own."

## PASSING OF DR. PRICE

My dear friend, Dr. Ira M. Price, died suddenly at his summer home on Puget Sound, State of Washington, September 18, 1939. I was unable to attend the funeral at the family site in Ohio. A memorial service for Dr. Price was held in Bond Chapel of the University of Chicago on October 23. I gave an account of the long and fruitful service of Dr. Price as secretary of the International Lesson Committee. He became a member of the Lesson Committee in 1902, and from 1908 to 1928 he was the highly efficient secretary of the committee.

## BIRTHDAY CELEBRATION IN NEW YORK

Mrs. Sampey and I attended the meeting of the Committee on Improved Uniform Lessons on September 28, 1939, at the Prince George Hotel in New York. There was a full attendance of the committee.

On the evening of September 28 a testimonial dinner was given to us, Dr. Jonathan B. Hawk, of Cincinnati, presiding at the function. Dr. Hight C Moore, of Nashville, prepared a testimonial booklet, which was signed by all the members who were present, and presented it to us as a memento of the occasion. Dr. Moore is extremely gifted at bringing out the best traits and characteristics of the persons about whom he writes. We had a most delightful evening together.



In the *International Journal of Religious Education*, of November, 1939, appeared an article praising my long work in connection with the Uniform Lesson Committee. "He has served and guided the work of the committee with efficiency, a thorough knowledge of the Bible, the ability to work with many people of all denominations, and a keen awareness of the needs of the many pupils using the lessons. He has also served in recent years as a member of the Educational Commission and of its Central Committee. From 1930-38 he was Chairman of the Old Testament Committee of the Council's revision committee of the American Standard Bible."

#### SPEAKING IN SELMA

Mrs. Sampey and I were guests in the home of Dr. John A. Davison, pastor of the First Baptist Church, Selma, Alabama, October 2-6, 1939. I spoke every evening on the "Power of Christ to Save as I Have Seen It Manifested During My Visits to Other Lands."

I was greatly impressed with the presence of so many fine young married couples in the First Baptist Church. Dr. John A. Davison has done a remarkably fine work with the First Baptist Church, Selma. He had plans whereby the attendance at church services was greatly increased. The plan which he instituted was adopted by many pastors throughout the Southern Baptist Convention.

#### PASSING OF THOMAS A. JOHNSON

After an illness of some days, Dr. Thomas A. Johnson, librarian of the Southern Baptist Theological Seminary, passed to his reward early in November. I spoke of my noble friend at the funeral in Fourth Avenue Baptist Church, Louisville, and on November 10 I presided over the memorial service held in the Seminary chapel. Addresses were made by Dr. J. B. Weatherspoon and Dr. W. O. Carver and two students.

Rev. Thomas A. Johnson became assistant librarian of the Seminary in 1918, and in 1929 he was promoted to librarian. He did much to improve the catalogue of the Seminary Library, and his neat, legible chirography guides the reader to many of the books in the collection. He was accurate and patient in preparing the card catalogue. Under his direction the library developed in all its departments.

Dr. Johnson was one of the most courteous gentlemen of my wide acquaintance. He took great pleasure in guiding students in their use of the library, and helped them in all their problems of research and reading. He would go to any extent of patient work in making the treasures of the library available to all. His death was a great loss to the Seminary. I had no more loyal friend in the institution.

#### A SIGNIFICANT ANNIVERSARY

On February 1, 1940, the Southwestern Baptist Theological Seminary observed the twenty-fifth anniversary of Dr. Scarborough's service as president of the institution. This happened to be also the twenty-fifth anniversary of the founding of the Schools of Christian Education and Sacred Music, presided over respectively by Dr. J. M. Price and Dr. I. E. Reynolds.

From the *Baptist Messenger* we quote the following: "We revelled in the heart-to-heart message of Dr. John R. Sampey, president of the Southern Baptist Seminary, who related human interest stories connected with the founding and early days of the Southern Seminary, and paid his tribute to the two daughters, Southwestern Baptist Seminary and Baptist Bible Institute." Quoting again, "Dr. Sampey said that if he were asked to give two words summarizing the personality of Lee Scarborough, those two words would be 'Evangelism' and 'Co-operant.' 'What are we here for?' asked Dr. Sampey. 'We are here to persuade a sinning world to accept a gracious Saviour! And every preacher, as a herald, a missionary, a teacher, is

to ask every man and woman to accept the Saviour.' Then Dr. Sampey closed with the plea that each morning we open our ears and our hearts to God and seek His orders for that day, and carry out those orders in His name."

#### VISIT TO ATLANTA

Dr. Ryland Knight, pastor of the Second Ponce de Leon Baptist Church, Atlanta, Georgia, decided to ask his church to establish a \$10,000 Loan Fund for the benefit of students in the Seminary. George T. Northen took great interest in the movement and led in the securing of subscriptions. I spent several days in the middle of February, 1940, visiting leading members of the Second Ponce de Leon Church in the interest of the special Loan Fund. After some months the entire amount was raised by the church. The seminary guaranteed the perpetuity of the fund at the original figure.

#### CONVENTION IN BALTIMORE

The meeting of the Southern Baptist Convention for 1940 was postponed until June, in an effort to make it possible for teachers in our Baptist schools to attend the Convention.

During the session of the Convention we were all excited and depressed by the news of the blitzkrieg by which the Germans overthrew the French, Belgians, and British. The king of Belgium surrendered his forces thus opening an attack on the flank of the British, who had to retreat in haste, losing their tanks, artillery, and other equipment. About 300,000 of the British soldiers escaped from Dunkirk to the British Isles. The Battle of France was soon over.

I delivered before the Convention in Baltimore a memorial to Eugene and Joshua Levering.

#### AT RIDGECREST

In connection with the Sunday School Conference at Ridgcrest, I preached on July 14 and 16, 1940. In the sermon on

"Good Soldiers of Jesus Christ," I referred to the importance of having good soldiers of our country ready for the dangerous situation confronting us. I described our country as resembling "A fat turkey gobbler, roosting on a low fence the night before Thanksgiving, with no sawed-off shotgun nor bulldog in sight." A thousand people listened to the sermon with interest.

#### ANNIVERSARY SERMON

On the sixtieth anniversary of my ministry in the pulpit, August 11, 1940, I preached in Broadway Baptist Church, Louisville, Kentucky, using the same text I employed for my first sermon in 1880, namely, Psalm 90:2. The theme of my first sermon was "Eternity: Where Will You Spend It?" After sixty years I still believed the same great doctrines as to this world and the world to come.

#### INTERVIEW WITH MISS PORTER

Miss Marion Porter, a gifted feature writer of *The Courier-Journal*, sought an interview at my home, and was particularly interested in my attitude toward world conditions and the importance of being ready in the United States for the great struggle that was threatening us. In her interview Miss Porter quotes me as saying:

" 'We are a nation of softies, spiritually and physically,' the handsome, white-haired minister said, his pink cheeks pinker and his blue eyes flashing militantly as he asserted that the only successful warfare was 'attack' warfare.

" 'Instead of duty and discipline we have substituted 'dine and dance'—'dine and dance'—we see it every hundred yards,' he added indignantly. 'A real man, a real soldier, would want to be in active service for his God and his country,' continued Dr. Sampey."

I spoke warmly in favor of helping Britain in every possible way. Continuing her report, Miss Porter quotes me as saying:



" 'We should come right out and preach against the liquor traffic,' he continued. 'We haven't heard much from the pulpit on liquor since Roosevelt and Farley have been in power,' he continued. 'We should preach against gambling, mincing no words. We ought to attack this bingo! bingo! bingo! our Catholic friends seem to think so much of. It's nothing but gambling, and it is our duty to say so. We should attack commercialized vice and freedom of divorce—our Catholic friends have the better of us there. But the Baptists and Methodists used to be pretty severe on divorce. We should return to that attitude.' "

#### SESSION OF 1940-41

The enrolment for the session of 1940-41 was 496.

Dr. Hugh R. Peterson was not only registrar and student counselor, but was also made secretary of the Faculty. Miss Pearl O'Leary was made assistant to the Registrar, and Miss Katherine Gans was made assistant to the Treasurer.

The theme of the March conference was "Christian Missions in the World Today." Several returned missionaries took part. Among the speakers were H. H. McMillan and Hundley Wiley of China.

#### HELPING NEGRO STUDENTS

In addition to some help given by students of the Seminary to the colored students in Simmons University, the Faculty and the Board of Trustees of the Seminary decided to offer help in theological training to young Negro preachers who were sufficiently advanced to appreciate the work of the Seminary. The Seminary had to recognize the fact that a statute in Kentucky forbade, with heavy penalties, the teaching of white and Negro pupils in the same school. The professors of the Seminary kindly offered to take colored students into their private offices and give them as thorough courses as were offered in the Seminary.

Two Negro students were enrolled for work in the session of 1940-41. The number increased in 1941-42 to five men, each of whom had completed either the full college course or at least two years of college work.

In the session of 1942-43 only two Negro students were enrolled. Rev. Garland Offutt, of Ashland, Kentucky, an A. B. of Kentucky State College, completed the full course offered in the Seminary and was graduated with the degree of Th.M. in May, 1943.

#### UNIFORM COMMITTEE IN LOUISVILLE

The meeting of the Committee on Uniform Lessons occurred in the Baptist Seminary in Louisville, September 26 and 27, 1940, to complete the review of the lessons for 1943, and make the first draft of lessons for 1944.

We entertained the committee at dinner on the evening of September 26. A most attractive edition of the King James Bible was presented to me in honor of my birthday on September 27. A beautiful presentation was prepared by Dr. Hight C Moore and was hand-engraved on the flyleaf of the Bible. The names of the fifteen members present were signed to the document.

#### LAYING OF CORNERSTONE

On the afternoon of October 2, 1940, the cornerstone of the new building of the Woman's Missionary Union Training School was laid. It was my privilege to make one of the two addresses on that occasion.

#### ARTICLE BY DR. RAMSAY

Dr. David M. Ramsay, of Greenville, South Carolina, delivered an able address on Founders' Day, January 11, 1941. He wrote for the *Baptist Courier* on January 23 an account of his

visit to Louisville. He speaks in the highest terms of the Seminary and the Training School. He has the following reference to the administration of his schoolmate in the Seminary: "No institution could be more fortunate in its president than the Southern Baptist Theological Seminary. President Sampey is among our older men holding important administrative positions; but members of that superb Faculty told me that the President had every detail in hand of discipline, administration, knowledge of the finances, along with a most affectionate cooperation of Faculty and students. In my opinion, through the passing years we have not had an abler leader or more charming personality than is found in President Sampey. It is an interesting circumstance that in this administration the enrolment has about reached the goal of 500 students, which is the full number the founders, Boyce and Broadus, wished it to reach."

#### SPEAKING OVER RADIO

In the early part of 1941, thirteen radio messages were delivered by Southern Baptists on the theme: "Christ." I was asked to speak on February 16 on the subject "Christ and His Resurrection." A hook-up in the Southeast of the Mississippi River, carried the message to many of our Baptist people. Dr. S. F. Lowe, chairman of the Radio Committee of the Southern Baptist Convention, wrote me on March 3, 1941: "My heart is overjoyed with the message on the subject, 'Christ and His Resurrection' which you have given to our day and generation. I am not indulging in thoughtless flattery when I say I do not see how it could have been improved." I received messages from practically every Southern state speaking warmly of the sermon.

From the summer of 1939 until 1945 I have spoken on the second Sunday morning of each month at the Fellowship Chapel over WHAS, Louisville. The radio messages have been heard throughout Kentucky, southern Indiana, and southern Illinois

by a large clientele. I am publishing ten of these brief radio sermons in a volume by the Broadman Press, entitled *Ten Vital Messages*.

Friends far and wide have told me that I have a good radio voice. I could wish that the voice of Spurgeon and of Broadus could have been recorded on the radio.

#### MEETING IN CULPEPER

In response to an invitation from Pastor J. T. Edwards of Culpeper, Virginia, I assisted him in special services, April 6-13, 1941. Mrs. Sampey and I were greatly interested in visiting New Salem Baptist Church, of which Dr. John A. Broadus was a member. We also saw the site in the creek at Culpeper where he was baptized. Dr. Edwards took us out to the boyhood home of Dr. Broadus at Edge Hill; and we felt that we were on holy ground as we visited the ancestral home of the famous teacher and preacher. We were comfortably situated in the Lord Culpeper Hotel, and entertained in Virginia style in the homes of the church members. It was a week of rare enjoyment.

Pastor J. T. Edwards published in the *Religious Herald* on April 24 an account of our visit to Culpeper, in which he says: "Dr. Sampey is our best living interpreter of the Bible and he preaches the gospel with understanding and power. He is not afraid to speak of sin as a reality and to declare that the Bible teaches there is a hell. He has convictions on moral questions and is not afraid to express them. I glory in his moral courage. He has returned to his work as President of the Seminary; but his influence and teaching will bear fruit for many years." No pastor ever received me with greater honor and appreciation.

#### CENTENNIAL OF MANLY MEMORIAL CHURCH

Pastor J. H. Cosby invited me to speak on the morning of May 25, in connection with the centennial of the Manly Memorial Baptist Church, Lexington, Virginia. My wife and I were



beautifully entertained in the home of President Francis P. Gaines and Mrs. Gaines. There was an added interest in the fact that this was formerly the home of General Robert E. Lee. In a stable nearby a skeleton of General Lee's famous horse "Traveller" is preserved.

On Sunday morning there were students from Washington and Lee, and also cadets from Virginia Military Institute. I took occasion in my sermon to use illustrations from both General Lee and General Jackson. In meeting students from the two institutions, I was struck with the fact that the men from Washington and Lee referred to my "sermon on General Lee," and the cadets from V. M. I. to my "sermon on Stonewall Jackson." President Gaines expressed himself as being profoundly impressed with the message of the morning.

#### MEETING IN CLANTON

I assisted Pastor Oscar A. Davis, of First Baptist Church, Clanton, Alabama, in special meetings July 13-20, 1941.

Rev. Hoyt Ayers, of Shawmut, Alabama, assisted as the gospel singer. The people of Clanton attended the meetings in encouraging numbers. Pastor Davis wrote later concerning the meeting in July: "We have felt the spiritual undergirding and strength of that meeting often since your departure. Our church life is richer today and our people better and finer in many cases, because of the blessings that came of God through your visit and work. I have been conscious of the spiritual influence of our meeting last July longer and more vitally than any in my ministry, I do believe."

#### HOMEcoming IN TRAINING SCHOOL

The Woman's Missionary Union Training School celebrated its entrance into its new home at "The Beeches" September 9-12, by the homecoming of many of its alumnae. I led the chapel exercises on the morning of September 9. It was a season

of rejoicing for the Faculty, students, and alumnae of the Training School.

#### SESSION OF 1941-42

The enrolment for the session of 1941-42 was 520.

Dr. James Leo Green was promoted to be assistant professor of Old Testament Interpretation in 1941. He was made associate professor in 1943.

Dr. Leo T. Crismon was promoted to be associate librarian.

For the session of 1941-42 Church History was taught by Dr. H. C. Goerner and Dr. W. O. Carver.

On Founders' Day, Dr. C. Oscar Johnson, pastor of Third Baptist Church, St. Louis, Missouri; spoke on "Edgar Young Mullins," and Dr. Norman W. Cox, Meridian, Mississippi, delivered an address on "W. J. McGlothlin, Scholar and Teacher."

The first lectures on the Mullins Foundation on Preaching were delivered by Dr. William Lyon Phelps, professor emeritus of Yale University, whose theme was "The Expression of the Christian Religion in Literature."

I had the pleasure of introducing Dr. Phelps to the audience. I pictured him as pre-eminently a friendly man who had won the confidence and friendship of all sorts of prominent people throughout the literary world, without in any wise compromising his Christian convictions. Dr. Phelps was kind enough to remark that he thought I had given him the best introduction he had ever received. He and I became good friends at sight; and I remarked to him that my only regret was that our friendship came so late in our lives. He has since passed to his heavenly reward.

The Commencement sermon was delivered by Dr. O. T. Binkley of Wake Forest College; the missionary address was made by Dr. A. R. Crabtree of Brazil; the alumni address was delivered by Dr. John H. Buchanan, of Birmingham, Alabama.

Having inherited the tradition from Boyce and Broadus that the maximum of preachers in the Seminary would be 500, I became somewhat alarmed in the summer of 1941 by the large number of applicants. I encouraged some to go to the South-western Seminary; but the total climbed to 520. I left to my successor in the presidency the problem of what to do with the increasing number of students seeking admission in the Seminary.

#### DEDICATION OF NEW BUILDING

The new building of the Woman's Missionary Union Training School was dedicated on Thursday, October 2, 1941. It was my privilege to make the dedicatory prayer on that occasion.

#### JAPAN'S DASTARDLY ATTACK

*The Courier-Journal* and other papers on December 8, 1941, referred publicly to the stand I had taken for the previous two years as to the importance of being ready for war on the part of the Axis powers. My conviction that our country ought to be thoroughly armed in the desperate situation of the world had been expressed at Ridgecrest, in my classroom, in public addresses here and there throughout the land. *The Courier-Journal* says: "For this white-haired preacher-educator Japan's attack on the United States was simply the tragedy against which he has been warning for years."

#### CALL TO PRAYER

The community of Louisville was called to prayer at the Auditorium on January 1, 1942, as we faced war with Japan. I commended to the loving care of the Heavenly Father the two billion souls on earth, that a better world might emerge from the confusion and strife abroad in the earth.

#### LAST MEETING WITH LESSON COMMITTEE

At the Stevens Hotel in Chicago, on February 12, 1942, I presided over the last meeting of the Uniform Lesson Commit-

tee, as it had been constituted since 1915. The Educational Commission had agreed to make some changes in the type of Uniform Lesson for the future. It seemed to me that a younger man ought to preside over the work of the new Uniform Committee. I gave notice of my purpose to resign prior to the meeting in 1942.

We completed the revision of the lessons for 1944; and the new cycle of Uniform Lessons was to begin with 1945.

I received a standing vote of appreciation from the Improved Uniform Lesson Committee. As a further expression of their affection, a dinner was given in honor of Mrs. Sampey and me at which tributes were paid by various Sunday school leaders.

When I finally reported on our work up to the close of 1944, I received a warm greeting from the Educational Commission. I laid down my work as a member of the International Lesson Committee after forty-six years and four months of active service.

I had no more loyal and efficient supporters in the work of the Uniform Lesson Committee than representatives from the Sunday School Board of the Southern Baptist Convention, including Dr. Hight C Moore, Dr. T. L. Holcomb, Dr. John L. Hill and Dr. Clifton J. Allen.

Without in the least infringing upon my convictions as a Baptist, I had genuine Christian fellowship with men of every type of evangelical faith on this continent. It was my privilege through a lifetime of service to touch many millions of teachers and pupils in the Sunday schools of North America.

My personal friendship with scores of noble men and women of the Lesson Committee was cherished by me from 1895 to 1942. I hope to meet them some day at the feet of the great Teacher, whose words and deeds we delighted to study together.



## NOTICE OF MY RESIGNATION

At the meeting of the Board of Trustees in Birmingham, in May, 1941, I asked for the appointment of a committee of five trustees to advise me as to the best time for me to lay down the presidency. After an interview of more than an hour, this special committee reported that they saw no reason at the present for such action. The committee backed this action up by asking that they be discharged from further duty. I received the impression that the members of the Board probably expected me to retain the presidency for perhaps two additional years.

I was profoundly impressed by the preaching of Dr. Ellis A. Fuller, of the First Baptist Church, Atlanta, Georgia, during the March Conference in 1942. He also made a deep impression by the Annual Sermon before the Convention in San Antonio in May.

Two trustees, Dr. L. M. Latimer, of Greenville, South Carolina, and Dr. A. U. Boone, of Memphis, Tennessee visited the Seminary during March. Dr. Latimer was a guest in our home during his visit. In a courteous way he raised with me one day the question of my decision as to another year in the Seminary. He made it plain to me that there was no movement looking toward my resignation. However, I had been thinking of the matter seriously for sometime. I promptly came to the conclusion that a suitable successor could be found to take up the work of the presidency. I talked freely with Dr. Latimer as to the opinion of the members of the Board concerning Dr. Fuller. He thought that some of the leading members were looking to Dr. Fuller as the next man to take up the presidency of the Seminary. I at once decided to notify the members of the Board of Trustees by letter that I would relinquish the office at the close of the session. There were still six weeks in which the Trustees could make up their minds as to the best successor.

In San Antonio I explained to the Board of Trustees that I had never seen a more favorable time for relinquishing my

work as president. The outlook for the Seminary was in every respect most encouraging. There were problems yet to be solved which it seemed to me best to leave to my successor. The heavy debt of the Seminary had been almost completely liquidated, and the attendance of the student body was growing rapidly. The Faculty of the Seminary were united and harmonious in their work.

I tendered my resignation in San Antonio in May, 1942, to the Board of Trustees. They promptly elected Dr. Ellis A. Fuller by unanimous vote to become president of the Seminary. After some weeks he decided to accept the office. I felt very happy over his election.

#### TWO VALUABLE OFFICERS

J. H. Anderson of Knoxville was an active Trustee from 1930, becoming president of the Board in 1935. Rev. J. Clyde Turner became first vice-president of the Board in 1938. Each of these officers of the Board rendered valiant service for me in my administration as president.

#### SEMINARY COMMENCEMENT

The session of the Seminary closed on May 8, 1942. The graduating class consisted of 130 men. I delivered their diplomas to this large and inspiring group of young preachers, and was able without prompting to call practically every one by name as I presented to him his diploma. •

I received the following note: "A large easy chair has been delivered to your home as a gift of love from the graduates of 1942."

#### FELLOWS IN SENIOR HEBREW

I was fortunate in the type of young men who assisted me in Senior Hebrew. Among those who rendered outstanding ser-

vice were W. A. Keel, W. Maxfield Garrott, M. J. Hoover, Claude U. Broach, Seaford W. Eubanks, John J. Owens. In 1942-43 John J. Owens assisted me for a third session when he served as tutor. The Seminary catalogue, by mistake, places some of these men in Old Testament English. During the session of 1942-43 Clyde T. Francisco assisted me as Fellow in the study of Isaiah in Second Year Old Testament.

#### CLOSING ADDRESS TO GRADUATES

On the closing night of each of the thirteen sessions of the Seminary during the period of my presidency, I followed the example of Presidents Broadus, Whitsitt, and Mullins in delivering a brief parting word to the graduates. Possibly my most impressive address of the kind was delivered on the evening of May 8, 1942.

I tried to reproduce the central message from each of my three great teachers, Doctors Boyce, Broadus, and Manly. I spoke of the God worshiped by Boyce, the Saviour whom Broadus loved and interpreted, and the goodness of Manly.

I took as the heart of the message by which I should wish to be remembered the language of Jesus to the man out of whom he had cast a legion of demons,—“Go, Tell.”

The concluding words of the address were as follows: “Men, my brothers, there is no work comparable to the preaching of the gospel to lost men. Christ Jesus expects of each of us that we shall witness for him. He would say to each of us just what he said to the healed demoniac, ‘Go, Tell.’ Tell what great things the Lord has done for you. The world will listen to such a story. There is nothing the world needs more than the story of our deliverance through Christ. Tell it wherever you go. Let the good news fill all lands, even in spite of wars. Men are dying without Christ. ‘Go, Tell!’ ” The closing address was published in *The Baptist Training Union Magazine* for January, 1943.

## RESIGNATION OF DR. YATES

Dr. Kyle M. Yates had acted as Fellow in Old Testament in 1920. He was made assistant professor of Old Testament in 1922. Much responsibility for Junior Hebrew and the English Old Testament was placed upon him from 1922, when he became assistant professor, then associate professor, and finally professor of Old Testament Interpretation. He taught the Junior Hebrew class with distinguished ability. He was also quite popular in his handling of the English Old Testament. He also did good work in Senior Hebrew.

Dr. Yates attained much popularity in supplying many of our leading Southern Baptist pulpits. Several churches sought his services as pastor. The pressure from Walnut Street Baptist Church, Louisville, Ky., became strong enough in the fall of 1941 to induce Dr. Yates to give up the classroom for the pastorate. He gave part time from January to May, 1942, to teaching in the Seminary. I leaned on him heavily in the Old Testament department for more than twenty years. After phenomenal success as preacher and pastor in one of our largest churches he accepted the pastorate of the Second Baptist Church, Houston, Texas.

## OPENING OF THE NEW SESSION

President Fuller asked me to preside on the opening day of the new session, September 15, 1942. I made the opening address at 10:00 A.M. in Norton Hall.

At the evening meeting I read the Abstract of Principles, and President Ellis A. Fuller, and associate professor S. L. Stealey of the department of Church History, signed the Articles in the presence of the audience. The book carrying the signatures of the members of the Faculty from 1859 to the present is sacredly preserved in the Seminary vault. Dr. Stealey's signature is the thirty-second, and President Fuller's the thirty-third in this historic book. Drs. James P. Boyce and John A. Broadus



were the first two to sign the Abstract of Principles. My signature, coming in 1885, is eighth in the list. Dr. Robertson's name is tenth in the list, and Dr. Carver's is the fourteenth.

#### TEACHING ONCE MORE

The Board of Trustees granted me the privilege of teaching Senior Hebrew and Second Year Old Testament during the session of 1942-43. I had ninety-six men in Senior Hebrew, and about the same number in the study of Isaiah in the Old Testament course.

I had a letter from William Lyon Phelps dated October 9, in which he wrote: "Dear John: I can't tell you how happy I am to hear that you are going right on with your work in teaching Hebrew. President W. R. Harper in Heaven is additionally happy because of this. He was the most enthusiastic man about teaching Hebrew that I had ever met in the nineteenth century. This will warm his heart, even if he is an angel." He signed himself, "Affectionately yours, Billy."

At the close of the session in May, 1943, the Senior Hebrew Class presented me with a large silver tureen with an appropriate inscription.

#### RECEPTION FOR NEW MEMBERS OF THE FACULTY

Mrs. Sampey and I gave a reception to Dr. and Mrs. Fuller and Dr. and Mrs. Stealey on Friday afternoon, September 18, in the north court of Norton Hall. It was a beautiful afternoon and we had one hundred-fifteen persons present, including distinguished citizens of Louisville. We had a delightful social hour together. It was my privilege to introduce President Fuller to many of the leading educators and pastors of Louisville.

#### BIRTHDAY CELEBRATION

On my 79 birthday, September 27, 1942, Mrs. Sampey and I were invited to a dinner in the home of President and Mrs.

Fuller, attended by the entire Faculty. Dr. Fuller had written to many of the Seminary Trustees and other friends of the approaching celebration, and letters and telegrams of congratulations were received from these friends and read at the birthday celebration. I was asked to cut the large and handsome birthday cake. A picture was taken with Mrs. Sampey and me seated, while President and Mrs. Fuller stand behind us looking on.

The Faculty of the Seminary presented me with a new desk on which I was supposed to write my MEMOIRS. The financial board of the Seminary added a desk set for writing.

#### INAUGURAL OF PRESIDENT FULLER

On October 15, 1942, special exercises were held in the morning in the Crescent Hill Baptist Church. Addresses were delivered by Dr. L. L. Gwaltney, editor of *The Alabama Baptist*, Dr. Leon M. Latimer and Dr. J. Clyde Turner.

During the day I received from my son, Lt. Col. John R. Sampey, Jr., then on active duty in the Army, the following message:

"A young teacher welcomes an old master back to full-time duty. A young soldier salutes the courage of a first-class fighting man. A young Christian thanks God for your long life of sublime faith." At the meeting in Walnut Street Baptist Church on the evening of October 15, J. H. Anderson, president of the Board, presided. I delivered an address recounting the hand of God in some of the crises of the Seminary, and Dr. Fuller spoke on "The Seminary Faces the Future."

At the conclusion of my address, the idea occurred to me that it would be proper for me to give the new president my parting blessing. Without having thought of it in advance, I decided to use the priestly benediction in Numbers 6:24-26. As soon as Dr. Fuller realized my purpose, he rose and stood before my outstretched hands to receive the blessing:

"The Lord bless thee, and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace." Many persons were deeply touched by this spontaneous outpouring of my heart.

# FINAL SUMMARY

## TWO BUSY YEARS

I have given the years 1944 and 1945 to a careful review of the experiences of my life. I have examined thousands of letters and many newspapers and catalogues in an effort to present an accurate narrative of events. I recall a saying by Dr. Whitsitt, "A line or two on or near the spot is worth a whole cartload of reminiscences." Hence I have tried to check my recollections by contemporary documentary evidence. I have kept company with thousands whose faces have lived again in memory. My heart has been touched by recollections of kindness on the part of so many persons, extending from my childhood home in Alabama to North America and South America, to Europe and Africa and Asia. God loved them all, and I am grateful that the Heavenly Father heard my prayer as I entered the Christian ministry that I might be rich in personal friends.

## "A SLAVE OF JESUS CHRIST"

I wish that I were worthy of the title which James and Paul delighted in, "A slave of Jesus Christ."

In my conversion on the trundle bed I surrendered all to the Lord Jesus and resolved to trust him. Through the prayers of "Father Bell" and the call of my pastor I gave my life to the preaching of the gospel of Christ. Early in my student days I surrendered to the call to the foreign field and shouted the praises of God over my decision to win others to faith in my Saviour. Nothing but the appeal for help to my great teachers, Basil Manly and John A. Broadus, turned my life into a different field of service. I little imagined at the time that I would be a teacher in the Seminary for fifty-eight years.



In addition to teaching Greek and Hebrew, I had the opportunity of being a shepherd of souls in a country church. My greatest joy in 1886 was the privilege of burying in baptism thirty-six persons whom I had helped to win to faith in the Lord Jesus.

The work of lecturing on the Bible that Jesus loved absorbed the greater part of my energy for many years. All roads in the Old Testament lead ultimately to Christ Jesus. I was always happy when I was lecturing on the Suffering Servant in Isaiah 40 to 55.

During the forty-six years in which I had a leading part in selecting lessons for the Sunday schools of North America, I sought to exalt the Saviour by making the lessons Christ centered.

From 1921 to 1943 a passion for winning the unsaved to faith in the Lord Jesus burned almost constantly in my soul, and I held scores of evangelistic meetings in churches and college chapels, and undertook three evangelistic campaigns in Brazil and one in China.

Preparation for a revival began in my own heart. If there was a sag in my spiritual life, I searched my own heart and tried afresh to give all the keys over to the Lord Jesus. I saturated my mind with the book of Scripture on which I meant to preach during the revival. At the very first service I would confess that I had often slipped into sin, but that the Lord Jesus always gave me the victory when I gave him absolute control in my life. I offered my sympathy for all who were tempted, and often both saints and sinners would press forward to confess their sins and ask for help. The Spirit of God always gave me an answer for every soul that came seeking light. Sometimes the Holy Spirit fell with such mighty power upon an audience that I was thrilled with the converting power of the Lord. Some of those high hours have lived in my memory through the years.

On our bridal journey to Brazil, I remarked to Ellen, "You must come second." She seemed rather startled, as if she had a rival, until I added, "The Lord Jesus must come first, and you and I can come next. Jesus must reign in our hearts without a rival." We love each other devotedly, but we worship the Lord Jesus as our Saviour. May all who read this story crown him Lord of all!

#### FACULTY MADE UP OF PREACHERS

With the possible exception of four men, all the members of the Faculty from 1859 to 1945 have been primarily preachers, some of them men of great eloquence in the pulpit. Dr. Broadus went so far as to say that no one was qualified to be professor in a theological seminary unless he preferred to preach. Most of the men who have taught in the Southern Seminary were successful in the pastorate before taking up the work of teaching, or during their early years in the classroom. They were grounded in the doctrines of the Bible, and their faith was confirmed as they ministered to the spiritual needs of their people. In addition to twenty-four years as pastor of a rural church, I made revival meetings my chief extramural work for twenty-three years after 1920. I wonder if any other member of the Faculty ever held as many evangelistic meetings, while teaching in the Seminary. Fishing for men is the greatest privilege I ever enjoyed.

Heavenly Father, raise up flaming soul-winners in all the lands of earth!

#### TWO RECENT ADDITIONS TO THE FACULTY

In 1944 President Fuller invited Professor Charles A. McGlon to be assistant professor of Public Speaking, thus strengthening this department. He also invited, with the hearty approval of the Faculty, Dr. O. T. Binkley to be associate professor of Christian Ethics and Sociology.

## FOUR PROMISING INSTRUCTORS

In 1945, four gifted young men, who were "my boys" during my teaching and administration, have been appointed as instructors: Findley B. Edge in Religious Education, Henry E. Turlington in New Testament Interpretation, and John J. Owens and Clyde T. Francisco in Old Testament Interpretation.

## TWO SUDDEN DEATHS

As I close the writing of my MEMOIRS I have been deeply grieved by the sudden death of Dr. J. McKee Adams on September 17, and of Mrs. A. T. Robertson on December 3, 1945.

Dr. Adams was for twenty-four years a faithful and beloved teacher in the Seminary. He was a man of tremendous heart power and was devoted to the Saviour and the Bible. He will be greatly missed.

Mrs. Robertson was a connecting link between the Seminary in Greenville and the Seminary in Louisville, being a little girl of five when her father, Dr. John A. Broadus, moved to Louisville. She was a faithful daughter and a loyal wife. She did much writing in her own name, but her chief contribution was the strengthening and encouragement of Dr. Robertson in his great lifework as an interpreter of Jesus and of Paul.

## HEAR THE WORD OF THE LORD

## CONFESSION

Faithful is the saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.—1 TIMOTHY 1:15.

## CALL

I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service.—1 TIMOTHY 1:12.

## HOPE

Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.—2 TIMOTHY 4:8.

## PRAYER

That Christ may dwell in your hearts through faith.—EPHESIANS 3:17.

## BENEDICTION

Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever.—REVELATION 5:13.





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FACULTY

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